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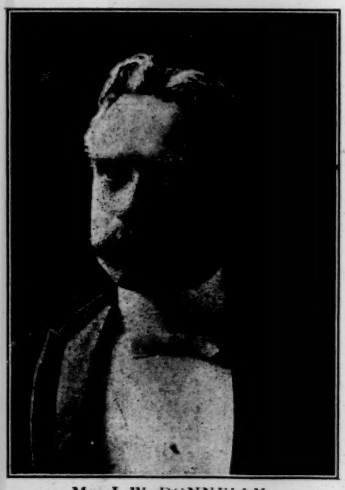

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FOURTH SERIES.—VOL. IX.—(XXXIX).—JULY, 1908.—NO. 1.

THE FIRST ALPHABETICAL ENCYCLOPEDIA.

The Work of a Medieval Ecclesiastic.

ONE of the rarest of printed books is a vocabulary, or encyclopedia of all knowledge, which was compiled toward the end of the ninth century by Salamo, Bishop of Constance. The *Vocabularium Salamonis*, as it is called, must have been at one time a very popular book; and not only in Salamo's own day, but for centuries after his time, it must have been very much used in the schools. The fact that it was among the first books printed would indicate a continuance of its popularity down to the fifteenth century. With the access, however, of more modern encyclopedias and the appearance of compilations better suited to the growing educational needs, the demand for it diminished. It was, seemingly, never reprinted; it is very rarely mentioned in the literature of the last three centuries; even in the carefully prepared article on Encyclopedias in the *Britannica* it is passed over in silence, and at the present day there are perhaps not more than half a dozen copies of the printed book in existence. Of these, two are among the most precious possessions of the Stadt und Universitäts Bibliothek in Munich.[1] They seem to be from the same press, the only difference being that one copy has all the initial

[1] Prantl, *Gesch. der Logik im Abendlande*, II, 2 Aufl. (Leipzig, 1885), p. 48 n., knew of only one copy. A recent catalogue mentions the sale of a mutilated copy in Frankfurt for 90 marks.

capitals rubricated and the initials at the heads of the sections finely ornamented by hand. They are unpaged and without date. An *Epistola prelibatica*, dating probably from the fifteenth century, gives Salamo II, Bishop of Constance from 875 to 890, as the author, and contrasts the work with the *Catholicion* of John of Genova (John Balbi, a Dominican, who died in 1298), which was printed in 1460.[2] A pencil note in German gives Constance as the place and 1477 as the date of publication of the *Vocabularium*. There is no colophon. The title merely says "Salemonis ecclesie constantiensis epi glosse ex illustrissimis auctoribus incipiunt foeliciter." Now, we know that there were in the ninth century three bishops of Constance named Salamon or Salemon, namely, Salamon I, 839-871; Salamon II, 875-890; and Salamon III, 891-920. And in spite of the explicit statement of the *Epistola prelibatica*, there is reason for thinking that not Salamo II, but Salamo III is the author, or compiler, of the work. We know that Salamo II, was a man of considerable literary attainments, acquired for the most part at St. Gall, where, as the pupil of Iso, he was introduced to the "new learning" recently imported by Moengal the Irishman and his uncle Marcus. Indeed, the influence of St. Gall is so evident in the *Vocabularium* that some critics[3] believe the work to have been Salamo's only in the sense of having been dedicated to him, and to have been in reality compiled by Tutilo, Notker Balbulus and other disciples of Moengal who lived and wrote at that famous monastery.

The chief interest attached to the *Vocabularium* is due to the fact that it is the first alphabetical encyclopedia that we know of. There were of course, before Salamo's time, comprehensive treatises which included all the sciences then known, and which, inasmuch as they rounded out the full circle in mat-

[2] "Ergo Salamon iste noster secundus ecclesiae constan. episcopus . . . latine, aperte, plane, distincte et ornate in hoc opere brevibus disseruit. Cui glosse non Katholicon, quod est universalis, . . . ut Johanni Januensi est titulus . . . . ."

[3] See Weidman, *Gesch. der Bibl. von St. Gallen*, p. 421; Dümmler, *Das Formelbuch des Bisch. Salamo III*, Berlin, 1857, p. 110.

ters educational, were entitled to be called encyclopedias in the Greek sense of the word. Pliny's *Natural History* was one of these. St. Isidore's *Etymologiæ seu Origines* (written 600 to 630) was another. Rhabanus Maurus's *De Universo* (written 820 to 840) was a third. The curious work written by Martianus Capella in Africa in the fifth century and entitled *De Nuptiis Philologiæ et Mercurii* which included all the branches of polite learning, under the heads of the Seven Liberal Arts, is also entitled to be called an encyclopedia of education.[4] Pliny, however, though he covers the whole field of natural science, does not arrange his topics alphabetically. Isidore and Rhabanus literally treat of everything under the sun, (and over the sun, for that matter), but it is only when they come to speak of *words* and their meanings that they adopt the alphabetical arrangement. Martianus Capella follows the logical arrangement exclusively. The peculiarity of Salamo's work is that he disregards the logical order, to which all his predecessors adhere, and adopts the strictly alphabetical sequence of subjects.

Those who know the ninth century and its limitations will not look for much originality in a work like Salamo's. The compilation was intended for the use of students and, in accordance with the loose idea of literary property that prevailed in those days, it incorporated without acknowledgment or reference passages which were judged to be useful to students in the work of predecessors and contemporaries. The "borrowing" is sometimes very clumsily done. For instance under the word *Dry i. e. quercus*, the author in the course of his remarks, refers us to a work *On Hebrew Questions*, as if he himself were the author of it, thereby revealing the source of his information on the subject.[5] He does, however, men-

[4] *Martiani Minnei Felicis Capellæ De Nuptiis Philologiæ et Mercurii Libri* VIII, ed. Eyssenhardt, Lipsiæ 1861. The work is sometimes called *Satira* or *Satyricon*. It was made the text of many commentaries and was illustrated by a multitude of Glossaries in the Early Middle Ages.

[5] "Dry, i. e., quercus in effrata (Ephrata) in tribu manasse, unde fuit gedeon, et de hoc quod nobis visum sit in libris hebraicarum questionum diximus." The quotation is, of course, from St. Jerome.

tion some of the writers on various topics of educational interest, and the list would, at first sight, indicate a wide range of reading. We find mention, for instance, of St. Ambrose, St. Augustine, St. Jerome, Clemens Episcopus, Prudentius; and of the pagan writers, Virgil, Martial, Lucretius, Ovid, Sallust, Terence, Lucan, Horace, Varro, Cato (probably the "Disticha Catonis"), Cicero, Suetonius, Pliny, Ennius, and Plato, though the reference to the last mentioned is probably to be understood of the traditional Plato, author of the most unplatonic treatises. There is mention, at least three times, of Josephus's work *On the Antiquities of the Jews.* The chief source, however, is Isidore, and many of the authors in the foregoing list were known to Salamo only through the passage in Isidore in which their names occurred. But, as often happens, Isidore, of whom the freest use is made, appears to be mentioned only once.[6] Salamo was, it should be noted, not more free in the use of Isidore's work than Isidore himself was in using the works of Cassiodorus and others. A point of excellence in Salamo is that he used not only the works of his predecessors but largely also those of his contemporaries. For it is evident that some of his articles are taken bodily from the Glosses which were so numerous in the ninth and tenth centuries. Some titles, for instance, have no *raison d'être* in the *Vocabularium* except that they occur in the text-books then read in the schools. Thus, "*gentem togatam i. e. Genus senatoris*" is occasioned by a phrase in the fourth book of Martianus Capella.[7] Again, the whole article on *Endelechia* is taken textually from the Glosses of Remi of Auxerre. So is the explanation of *Dorchon.* The ultimate source in both cases is John Scotus Eriugena's commentary on Martianus Capella. These are some of the many considerations which justify us in attributing to Salamo the intention of bringing his encyclopedia up to date by including in it the most recent contributions to educational literature.

[6] Sub voce *Psalmi.*

[7] *De Nuptiis etc.* ed. Eyssenhardt, 101, 19.

The articles on theological topics are, for the most part, copied from St. Isidore, St. Jerome, and St. Augustine. Under the word *Deus* we find the usual ninth-century attempts to find a derivation of the word, and an explanation of its meaning. "Deus dictus quod ei nichil deest" is one. And yet, the author of this philological feat writes very blithely under the word *Idolum*, "there are some Latins so ignorant of Greek that they derive *idolum* from *dolus*." He himself connects *ousia* with the plural, *ousa*, of the present participle of *emi*, and copying Isidore and Rhabanus, derives animus from *anemos* (ἄνεμος) as well as *Gene* (γνή) from *Genu* (knee). Explanations of Scriptural names and phrases are abundant. The article on *Racha* is especially interesting. "Racha," he says, "or Knoc, means an empty and vain fellow, a brainless fellow. It is neither Greek nor Latin, but probably, as I heard from a certain Jew, a word without meaning." [8] "Knoc" is perhaps an Old German word of reproach; the reference to the author's conversation with the Jew is borrowed from St. Augustine. *Dogma* is defined, in the words of Isidore, as a derivative of a Greek word which means "to think"; then several synonyms are added.[9]

The articles on philosophical subjects cover a wide field, wider indeed than many would expect. The ninth century has so often been set down as an age of dialectic merely, that one is surprised to find here lengthy articles on psychological, cosmological, and general metaphysical subjects. To those who know the ninth century, not from the brilliant generalizations of Hauréau, nor from the deprecatory verdict of Prantl, but from the manuscript sources, it is not a matter of surprise

[8] "Racha dicitur knoc i. e., inanis et vacuus . . . absque cerebro . . . nec grecum verbum est nec latinum . . . probabilius ergo est quia quod doctrina, diffinitio, precepta, vel iteratio, doctrina vel decretum." The

[9] "*Dogma grece a putando philosophi nominaverunt, i. e., hoc puto esse bonum, hoc puto esst verum.* Dogma, placitum, dissensio, consultum, doctrina, diffinitio, precepta, vel iteratio, doctrina vel decretum." The italicized words occur textually in Isidore *Etymol.*, Migne, P. L. LXXXII, col. 295. The repetition of *doctrina* among the synonyms is characteristic of Salamo's habit of careless compilation from various sources.

to find that an encyclopedia composed for popular scholastic use toward the end of that century goes beyond the narrow limits of formal logic and takes up some of the most serious problems of philosophy. The article on *anima* is compiled chiefly from St. Augustine, Isidore and possibly from Rhabanus Maurus, who copies Isidore *verbatim*. The article refers to other authorities, probably contemporary, whom Salamo calls "teachers" (*doctores*) and who explain the difference between spirit and soul in a manner incompatible with St. Augustine's doctrine. The definition of *Essence* shows the influence of Eriugena. "Essence," we are told, "is that which always is, and has neither beginning nor end. It is identical with eternity." The word *Philosophy* itself is derived from *filos*, "amor," (!) and *sophia* "wisdom". *Fantasia* gives occasion to distinguish rather clearly between imagination and memory. The article on *Immortality* is disappointing. The term is taken in its absolute sense as implying the total absence of change, or vicissitude, and, of course, in that sense the human soul is said to be mortal and God alone to be immortal. Under the word *Homo*, however, we have a curious disquisition on human destiny. "Man consists of three parts, the soul (*anima*), which is from above and returns to the upper regions, the body (*corpore*), which goes back to earth, and the shade (*umbra*), which Lucretius describes in the words 'supra spoliatus lumine aer'. If, then, the shade is created out of the body it certainly perishes with the body, and there is nothing left of man to seek the lower regions (*inferos petere*). Still they [who?] think that there is an image (*simulacrum*) made to the likeness (*effigies*) of our body, that this image descends to the lower regions, and that it is an incorporeal wraith (*species*) which, like the wind, is impalpable. All this, however, is the foolish fancy (*fatuitas*) of Virgil and the heathens. 'Ergo magna mei sub terras ibit imago'." [10] The passage is to be found in none of the

[10] Perhaps Salamo has in mind *De Nat. Rer.* IV. 377. "Spoliatur lumine terra." The line quoted from Virgil is *Æn. IV*, 654 "*Et nunc* magna mei sub terras ibit imago."

usual sources; it may, possibly, be original with Salamo. At least, the humanistic element in it, the allusions to Lucretius and Virgil, are suggestive of the literary activity that flourished at St. Gall in the ninth century. The article on *Sensus*, like that on *Homo*, is not borrowed from Isidore or Rhabanus; it is far more detailed than their descriptions of each bodily sense, and lays special stress on the constitution of the various senses from the four elements. The articles on *Substantia*, *Qualitas*, *Relatio*, and other logical topics, are borrowed from the several commentaries of Boëthius which, as we know, were studied at St. Gall and in part translated into Old German by Notker. There are several articles on *Sillogismus* which are remarkable chiefly for the fact that, while they embody the current Boëthian definitions, they emphasize the contentious and sophistic nature of syllogistic reasoning, an allusion, probably, to the subtle mode of argumentation commonly employed by the Irish teachers on the Continent, and characterized by Benedict of Aniane as "syllogismus delusionis." In the article on *Kategoriæ* occurs a peculiarly stupid blunder. Salamo copies the article, word for word, from Isidore *Etymol.* col. 143-145. The "quotation" omits the opening sentence of Isidore, in which allusion is made to Aristotle's work on the Categories; nevertheless it calmly proceeds, in the last sentence, to copy the words in which Isidore recommends the more diligent study of "*this work of Aristotle.*" Finally, among the philosophical articles are to be enumerated the glosses on *Verbum* and *Vox*, which, of course, called for careful treatment in an age when men's minds were occupied very much with the problem of universals. That this problem, however, did not occupy their minds exclusively should be evident from what we have just said about the article on *Anima*, *Homo*, etc. Indeed, throughout the work there are many allusions to problems which range wider than the field of dialectic, and proof could be furnished in abundance to show that in the ninth century attention was given to psychology, ethics, and the metaphysical problem of finding the supreme categories of reality. Even the problem of evil is taken up, and after sev-

eral sentences from St. Augustine relating to the nature of evil, the facile solution is offered that evil is the invention of the devil.[11]

In the domain of the history of philosophy our ninth century encyclopedia is lamentably inadequate. Both Isidore and Rhabanus devoted a section to "heathen philosophers" and from them Salamo draws freely in his articles on *Epicurei, Stoici*, etc. The article on *Peripatetici* is taken from Isidore, but adds, by way of repetition, that, "according to Aristotle, the soul is partly eternal." The article on *Epicurei* makes a serious blunder in reading the text of Isidore, which leads one to suspect that Salamo did not quite understand the classical allusion to the "hog from Epicurus's herd," and ends with an *et reliqua* in the midst of a sentence from Rhabanus Maurus's version of Isidore's text.

The articles in which Salamo treats of physical science, of the World, the Stars, the Sea, etc., are taken, like so many other articles, from Isidore and Rhabanus. "Light," he says, "is a substance which recedes when night pours down upon us," and this he understood in the literal sense, relying, perhaps, on the reasoning set forth by Fredegis in his tract "De Nihilo et Tenebris." In any case, the passage is not to be found in Isidore or Rhabanus. The article on *Mare* is taken from Isidore, col. 483, or from Rhabanus, col. 311, it adds, however, the authority of "*Clemens Episcopus*" in explanation of the fact that the sea does not increase in size although it receives the waters of all the rivers in the world—a problem which received attention from philosophers as early as the time of Epicurus.[12] The article on *Mundus* is one of the most interesting in the whole work. After citing Isidore for a definition of the word, it goes on to speak of the creation of primitive matter, "in which, according to the substance of their matter, all things were created at the same time." The

[11] "Deus autem malum non fecit, a diabolo vero inventum est malum non creatum." Sub voce *Malum*.

[12] *De Nat. Rer.* VI. "Nunc ratio reddenda, augmen, cur nesciat aequor."

reference is to St. Augustine's well-known doctrine that all things were created germinally (*seminali ratione*) at the beginning. That Salamo should add this remark to what he found in Isidore and Rhabanus would seem to indicate that in the ninth century the question of the origin of the world was not dismissed in summary fashion. Similarly, in the article on *Oceanus* he first gives the definition of the term in the words of Isidore and then raises the question of the explanation of the tides, a question which is passed over in silence by both Isidore and Rhabanus. Perhaps we have here the influence of Bede, or perhaps this is one of the many "curious questions" which was discussed at St. Gall. The answer, in any case, is sufficiently puerile: "the motions of the sea are caused by the movements of the spirit of the winds confined in the hidden pathways of the ocean."

The articles on the various kinds of animals are the most surprising in a work intended, apparently, for the use of students and teachers. Surprising, that is, until we learn the sources and the purpose of the articles. "The Lion," we are told, "is the king of beasts . . . by nature proud . . . when he is sick he goes about until he finds a monkey, which he devours, and thereby cures himself. He spares his prostrate victim . . . when hunted, he swings his tail from side to side, thereby covering his tracks." [13] "Serpents, when they go to a stream to drink, do not bring their poison with them. When a serpent sees a naked man he is afraid; but if the man is clothed, the serpent does not fear him. When a serpent sees that he is about to be killed he hides his head while he exposes the rest of his body to punishment. If a serpent taste fasting spit he dies." Now, the source of all these wonderful things and of many more which Salamo relates of various kinds of animals is the book known as *Physiologus*.[14] This curious

[13] Art. *Leo*. Taken from Isidore, Col. 434, and, in part, directly from the *Physiologus*. The portion copied from Isidore has a very singular variant. Where Isidore has "*Patet* enim eorum misericordia exemplis assiduis," our text has "*Patres* enim eorum," etc.

[14] Under the title *Serpentes* Salamo refers explicitly to the work or to its author. "*Phisiologus* dicit quator naturas habere serpentes." For a history of the work, *cf*. Lauchert, *Gesch. des Physiologus*, Strassburg, 1899.

collection of data regarding animal life was compiled, probably at Alexandria, before the middle of the second century of the Christian era. The first Christian writer who quotes it is Justin Martyr and the first to refer to it, or its author, as φυσιολόγος is Origen.[15] When and where it was translated into Latin is a question which can hardly be answered with anything like definiteness. St. Ambrose was at one time believed to be the translator, and is mentioned as the alleged translator in the so-called *Decretum Gelasianum*, in which the *Physiologus* is presented as a book written by heretics.[16] The researches of modern scholars have failed to discover any certain indication as to who the translator was. They give the date of translation, however, as falling somewhere between 397 (the death of St. Ambrose) and 431 (the condemnation of Nestorianism). The translation of the work into Latin made it at once the most popular source of moral and religious teaching. That is, whenever, as often happened, moral and spiritual teaching was enforced by illustrations from animal life and animal instincts. In this sense it was used by Gregory the Great in his *Liber Moralium*, and by Isidore in his *Etymologiæ*. Later, it became a treasure-house from which the popular preacher drew his most telling comparisons and his most interesting anecdotes. With the rise of the modern literatures the *Physiologus*, which meantime had undergone a recension at the hands of Theobald (eleventh century) and others, was translated into the vernacular tongues and done into verse. Hence arose the celebrated medieval *Bestiaries*. The purpose which these served was identical with that which Salamo had in view of his curious articles on Lions, Serpents, etc., namely a symbolical representation of spiritual truths by means of animal traits and characteristics. Whether, as some historians believe, the original Alexandrian *Physiologus* is to be connected with Oriental, more particularly with Egyptian, animal-worship, it is certain that Christianity from the very

[15] Justin in *Diol. c. Tryph.* cap. 36. Origen, *Homil. in Genesim XVII.*

[16] "Liber Physiologus, qui ab haereticis conscriptus est, et beati Ambrosii nomine signatus, apocryphus."

beginning used representations of animals as symbols of spiritual things. Very early too in the history of Christian preaching the custom began to prevail of illustrating spiritual truths by means of stories, true or fabulous, from the realm of animal life. The lion is the emblem of Christ, whose Incarnation was hidden from the knowledge of the evil powers in the same way as the lion's tracks are obliterated before the presence of the hunter. As the serpent goes to the stream to drink, so should we enter the house of God, and approach the fountain of Salvation, leaving outside all the venom of human hatred, and other human passions.[17] Similarly, we are warned by *Physiologus* to learn industry from the ants, modesty from the turtle-dove, etc. The fox is the emblem of Satan; the hyena symbolizes the perfidy of the Jews; the salamander, which has the power to resist fire, is a type of the just man whom nothing can injure. In a word, the truth or falseness of the narrative was of minor importance to Salamo and others who used the *Physiologus* as a storehouse of spiritual lessons. Although there is here and there in the *Physiologus* a trace of Aristotelean influence, there is in it and in the works of those who copied its fabulous tales, no trace of the Aristotelean spirit of personal investigation. Salamo and others who shared his view thought more of the spiritual truth of the most ridiculous fable than they did of the historical and scientific accuracy of a well-authenticated animal story. In this our Encyclopedist was catering to his public. What was needed in those days by the village preacher was a Bible, a set of commentaries, such as the *Catenæ*, and a collection of "instances" for illustration. This last need was supplied in Salamo's articles on the various kinds of animals.

There is one other class of articles which deserves mention here, the purely philological definitions. These have the merit of being brief. They consist exclusively of the Latin word and its Old-German equivalent. Thus, we find *Bufo, Chrot; Bullio, Wallo; Ebar, Liber; Limitimus, Marchstein; Salatio,*

[17] See text of the Greek *Physiologus* in Lauchert, *op. cit.*, 262.

Vurst. These are, like the humanism in the philosophical articles, evidences of the influence of St. Gall, where in the ninth century Notker was busy with his translation of Boëthius' philosophical works into Old-German, and where many of the marginal glosses contained just such translations of Latin words into German or Irish.

Attention should be called also to the frequency of articles in the *Vocabularium* on medical subjects; for instance, a disquisition on the stomachic effects of beets, under the word *Bete.* Here, once more, Isidore's *Origines seu Etymologiæ*, col. 183 ff, may have been the source, though there are indications that Salamo found elsewhere material which he is very proud to add to Isidore's remarks.

The geographical articles, the article on *Hispania* in particular, are mere transcripts from the Fourteenth Book of Isidore's *Etymologiæ.* The article on *Hibernia*, however, shows a considerable variation from Isidore's article on the same subject, and adds some details from Bede, possibly, or directly from Salinus, in which the Shannon is mentioned.[18]

From the foregoing the reader will be able to form an idea of the range of subjects and the manner of treatment of them in this curious specimen of early medieval school-literature. For that the work was intended for school use, as well as for reference outside the class-room, can hardly be doubted. One thing at least is absolutely certain, it is compiled, or rather excerpted, from the educational works most commonly in use in the schools of the ninth century. Its articles are little more than transcriptions from Isidore, Cassiodorus, Rhabanus, and the glosses which are so distinctive a phase of the ninth-century educational activity. There is little of the personal convictions or opinions of the author. The work in this respect is

[18] "*Hibernia* insula inter brittaniam et hispanian sita, longiore ab affri*co* in boream spacio porrigitur. Huius partes priores intente cantabrico oceano brigantiam gallecie civitatem ab affri*co* sibi in circuitu occurrente spaciis X vallo procul spectant ab eo precipue promunctorio ubi scene fluminis hostium (ostium) est et velabri lucineque constituent. Hec proprior brittanie spacio terrarum angustior sunt (situs?) celi solisque temperies magis utilis ab scotorum gentibus colitur."

a reflection of the spirit of the age. For the merit, as well as the defect, of the ninth century was that, with the single exception perhaps of John Scotus Eriugena, its writers confined their literary activity to the task of compiling and commenting on the works of their predecessors, thus preserving for us the treasures of ancient classical and scientific literature. Salamo was not original. Neither were the teachers of his time at St. Gall; neither, for that matter, were Rhabanus and Isidore. Still, it was these men who, working faithfully within the narrow limits of what they knew, made original efforts possible in subsequent times, and prepared the way for the extension of the horizon of knowledge by their successors in the schools.

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COMPROMISE IN MORAL THEOLOGY.

PERHAPS no doctrine of the Catholic Church has been so misrepresented, or has exposed her to such obloquy as her teaching that it is, in certain circumstances and for certain reasons, permissible to do acts that at other times would be seriously reprehensible. Considering that human nature, with its imperfections and its limited capabilities of good, has so seldom an opportunity of performing a deed of unalloyed merit, it must happen that we are confronted not unfrequently with the alternative of omitting a very meritorious act, or of doing it, and being guilty of what may seem at first sight an infringement of the moral law, in some comparatively minor particular.

To select the lesser of two evils in such circumstances would seem to be an elementary dictate of morality, but still the fact is that our teaching in this matter has given rise to the vulgar accusation that Catholics believe they can do anything if only their motives be good, etc.

It may be that it is in their desire to give no color to this charge that our theologians are so minute in elaborating the conditions necessary for the lawful doing of something from which both a bad and a good effect follow.

However this may be, the conditions as generally enunciated are somewhat cumbersome in their manipulation, and are so detailed that they would seem to be *a posteriori* generalizations based on an industrious investigation of cases of conscience, rather than to be themselves fundamental, *a priori* principles of the Human Acts tract.

As the question is one of great practical moment it may be worth while trying to see if the conditions, as popularly laid down, may not be somewhat condensed without any sacrifice of scientific accuracy, and without any prejudice to the usual solutions offered for the cases that these conditions are supposed to apply to, and with some gain perhaps of flexibility and of convenience in their application.

I.

The conditions that are required for lawfully performing an act that is good under one aspect and evil under another are laid down by Gury [1] as follows: (a) the action in itself must be good or at least indifferent; (b) the intention of the agent must be good; (c) the good effect must not be produced through the medium of the bad one; (d) there must be a sufficient justifying cause. Now it will be my object to show that the last two conditions are sufficiently comprehensive to secure the lawfulness of any of the class of actions in question; and, consequently, that though it may be useful in order to avoid all excuse for misrepresentation to retain the two first in our text-books, still it is superfluous to employ them in the forming of our moral judgments, and that it may be even mischievous, if we have to guide others for whom the simplest formula is always a desideratum, and who would be hopelessly bewildered by the very formidable apparatus that all these conditions make up.

And coming to discuss the first condition, it would seem that the expression "action in itself," in the context in which it is

[1] *De Actibus Humanis*, n. 9. These are accepted in substance by Walsh, *De Actibus Humanis*, n. 122; Lehmkuhl. *Theol. Moralis*, I, n. 12; *Casus*, I, n. 14; Marc, I, n. 314; Noldin; Crolly; Stang, etc.

employed, signifies that the action is to be considered in the abstract, and apart from the good and bad effects that follow from it, and that, tested in this way, it ought to be good or at least indifferent. But as we cannot conceive any action without a consequent effect, and still less as having any moral character without reference to such effect, it would seem that we have here a different case from what was supposed to be investigated for us at the outset, for we have to consider three effects. One of these constitutes the action in itself, seems its peculiar and characteristic effect, and this must be good or at least indifferent; and in addition we have the good and the bad effect that we had in view at starting, and which were to be alone the determining elements in our judgment. In other words, the matter has been complicated by the introduction of another factor; for we have to reckon with three effects, not two, as we were led to believe.

To make this somewhat clearer, it may be well to remark that the discussion of these cases is introduced in moral theology by asking the question: Is it lawful to place an act from which a good and a bad effect follow? But by the insertion of this first condition on which I am animadverting, a different question seems to be answered, for we are told that it is not lawful to do something that is itself bad, even though a good as well as another bad effect follow from it. A very sound advice doubtless; but surely there is no particular reason or appropriateness for imparting it to us at this particular juncture. By warning us that the action in itself must not be evil, it can only be meant that the proper, and determining, and characteristic effect of the action must not be bad, even though some good effect follow from it accidentally. But if this be so —if the good effect come about more or less by a freak—there is no special reason why people should be put on their guard against the performance of an action that is *in se* bad, for there is scarcely any deed so bad that a good effect may not arise from it accidentally, and yet very few would be tempted to commit the action on that account. The case evidently that needs elucidation is, where the action cannot be said, at the

first blush, to be good, bad, or indifferent; where its morality is to some extent composite, savoring partly of the good effect and partly of the bad one, and where it is difficult to see to which moral category we ought to ascribe it; not at all the case where a bad effect is so proximate and characteristic that it may be said to constitute the action and where, consequently, the good effect is merely haphazard.

My next objection to the retention of the first condition is, that it is very hard to find an action that is bad in itself, in the sense of being reprehensible in the abstract, and entirely irrespective of the other conditions enumerated, and in particular without due regard to the relative proximity to the action of the good and evil effects. My contention is then that in practically all cases, whether an action is bad in itself or not depends on the other conditions mentioned, and that the retention of this condition therefore is a redundancy, and a most unfortunate one considering the need for clearness and brevity.

In proof of this, consider how few acts there are that may not be freed from their moral taint by the presence of the last two conditions. Does not the existence of the last condition, namely a sufficient cause, render immune from sin any act committed against the property of another, or even against his life. In the case of the Sixth Commandment, it is almost impossible to contemplate a case in which one can say straightway and without reference to all the circumstances, that it is forbidden. What would be illicit intercourse in other circumstances, for instance, is justified if it be necessary to save the seal of confession. What it is difficult to distinguish from onanism is lawful for the purpose of preventing scandal.[3] And again formal heresy and idolatry can in many cases become material and lawful for certain reasons.

Many acts then, otherwise forbidden, may be justified by the existence of a sufficient cause for their performance, and those that are not susceptible of such justification, blasphemy, for example, are ruled out by the presence of the third condi-

[2] Lehmkuhl, *Casus*, II, n. 567. [3] Noldin, de Sexto Praecepto, n. 67.

tion, to wit, the good effect must not be produced through the medium of the bad one. So that in any event, the insertion of the first condition, at least in juxtaposition with the third, is redundant, for it will be found that the cause cannot be denominated bad in itself, unless the bad effect is more immediately connected with it than the good one.

The objections then that I would take to the retention of the first condition are briefly these,—that it would restrict the principles to cases where three effects occur, and where the good effect, and the bad one that we had in our calculation at first and that we were to compare and contrast with it, are more or less of incidental occurrence; and again, the condition is vague and unhelpful to a degree, for in most instances the immorality of the act cannot be determined without a close and discriminating examination of all the circumstances. I cannot see, accordingly, why such prominence is given to it except it is through sensitiveness for the susceptibilities of non-Catholics, who are thus saved all excuse for misapprehension of our true doctrine in the matter.

II.

As for the second condition—that the bad effect be not desired, or at least not desired in as far as it is bad—its employment may be taken exception to on the ground that it has no influence whatever on the morality of the external act, which is the matter now under consideration, and which is good or bad independently of it. The intention we are told is the eye of the act, in as far as it is the principle of merit, but the physical nature, and consequently the morality, of the outward act are entirely beyond its influence, and hence there is no warrant for discussing the question of intention here.[4]

Such a contention, however, seems to me to be tinctured with Utilitarianism and to be untenable for Catholics, for it seems to be an integral portion of our teaching that the external act is sometimes determined in its physical and moral character by the internal one.

[4] McDonald, *The Principles of Moral Science*, p. 144 ff.

For, to say nothing of contracts, where the intention seems all-important, let us consider the case of one who has taken possession of some property for which there is no owner. Now in the opinion of every one if he had the intention of keeping permanent possession of it, certain external acts that he performs in relation to it would be sufficient to make him owner, whereas without this intention to give them a specific character, they would be inoperative for this purpose.

Again, Pope Zachary has given a decision that a certain ambiguous form in Baptism would be sufficiently determined if the minister's intention were orthodox, but not otherwise.[5] Moreover, this same view is at the basis of our doctrine that the theft of a certain sum would be a grave matter and a mortal sin of injustice if it were taken with the preconceived purpose of inflicting serious injury, whereas otherwise it would not.[6]

It is not possible, therefore, to deny the mutual interaction of the internal and external acts, nor the occasional interdependence of their morality, though it is not easy to understand the physical genesis of this influence. Such influence indeed, however difficult it may be to conceive, is simply a corollary of the mysterious interrelation of soul and body.

I do not object then to this condition on principle, but I take the strongest objection to it on the ground of convenience. There is no need for calling attention to it, and hence its presence is most undesirable where the universal application of the doctrine makes it of the greatest importance to have a formula as concise and handy as clearness will allow. If the intention is set on the bad effect, no doubt it vitiates the whole act, but the same is true in every other case; any act that is done for a bad motive is bad; but yet in sanctioning other actions it is not considered necessary to tell us this.

The intention certainly must always be pure and worthy, but the insertion of a proviso to that effect is altogether unnecessary and unprecedented. Just as the agent must also be

[5] Lehmkuhl, *Theol. Moralis*, II, n. 12.

[6] St. Alphonsus, *Theol. Moralis*, II, n. 523.

prepared to take all reasonable steps to forestall or lessen the evil effect, and yet it is not considered necessary to insert this among the conditions, so in the same way, there is no need to emphasize the necessity of a good intention; both are elementary postulates of morality and are taken for granted from the outset in every treatise.

Lehmkuhl [7] and others attach a subsidiary clause to this condition, requiring in some matters that there be no danger of subsequent evil intention or consent to the evil effect. This is designed, apparently, to meet cases coming under the virtue of Chastity; but it seems unnecessary, for the question resolves itself into one of sufficient cause, as Lehmkuhl and every other theologian sanction many acts that more or less involve the danger of this consent; so I think this sub-condition is an excrescence on the theory without any warrant from principle.

III.

In connexion with the third condition, some authors, such as Walsh,[8] deny that it is necessary in every case, and instances are quoted where it is sought to show that some acts are admitted by all to be lawful though the good effect is produced through the evil one. But the reasonableness of insisting on the condition in every case seems evident enough. For if the good effect were merely a consequence of the evil one, then it is plain that after the evil effect, and before the good had eventuated, the action was undilutedly bad and sinful; and any amount of subsequent good, though it may palliate its commission, could not purify it or purge it of its moral taint. No one could say that the doing of an act in such circumstances was permissible; the most one could say is that it was evil committed in mitigating circumstances. Whereas if the good effect comes first, it is then the substantial portion of the act—the act is therefore in the main good—the evil effect is secondary, and a more or less accidental ingredient, capable of being

[7] *Theol. Moralis*, I, n. 12. It is not found in his *Casus Conscientiae*, I, n. 14.

[8] *De Actibus Humanis*. NN. 143 and 144.

compensated for, seeing that the substantial morality of the act is left intact.

On the contrary, if this principle were not insisted on, every evil might be justified, if only the perpetrator were ingenious enough to turn it to some good account.

It is altogether incomprehensible to me that those who insist so strongly on the first of the four conditions do not uphold more unreservedly the necessity of this one, for if the bad effect be produced through the good one, then the action in itself must be denominated bad;[9] in other words, it is only by the universal use of this condition that the principle underlying the first one can get full recognition.

If in any case then the good effect can be shown conclusively by those who are inclined to impugn the universal application of this condition, to be produced through the means of the bad one, even though the liceity of the act is generally admitted, I have no hesitation in saying that the solution of the case is in need of revision, rather than that it should be allowed to clash with such a clear, bed-rock principle of morals.

The only instances where some insist on this condition are certain cases opposed to the Fifth Commandment, such as slaying the innocent, procuring abortion, et cetera, and other cases against the Sixth Commandment, where the evil effect is supposed to be of a particularly aggravated type and such that it cannot be intended even indirectly as a means to something else.[10] But no reason is given why these and such like evils should be put into a category by themselves. To be guilty of them may be more heinous than to commit other sins, but surely this does not make a difference of principle. If it be wrong and immoral to obtain a good effect through a particularly bad effect, it is also wrong, though doubtless not so wrong, to obtain it through a moderately bad one: there is simply a difference of degree, and which of course should be taken cognizance of when assigning a justifying cause. But no reason can be given for this artificial segregation, nor any attempt

[9] Because "actus specifatur ex objecto formali proximo."

[10] Walsh, *De Actibus Humanis*, N. 153 ff.

to give a criterion whereby the precise degree of immorality that requires the presence of the condition could be determined.

One of the cases that are most commonly brought forward as being lawful in the opinion of every one, even though the good effect is produced through the bad one, is where a person, in order to save his own life,[11] finds it necessary to sacrifice that of an unjust aggressor. Here, we are told, no one would say that the party on whom the onslaught was made would incur any deep damnation by the taking off of his unjust assailant, and yet the good effect—the preservation of the innocent person's life—is brought about through the death of the aggressor—the evil effect. But it seems to me that this case does not come under the principle of the two effects at all, no more than when a criminal is executed in accordance with due process of law. Because the death of the unjust aggressor or the criminal is not a bad effect at all. It is bad and deplorable that they made themselves a menace to society; but, being such, if the lives of others are of any consequence, it cannot be said that it is evil or a loss to cut off those whose existence places them in jeopardy, just as the amputation of a hand or foot affected with gangrene cannot be said to be evil.

Another case that is sometimes alleged[12] to disprove the universal applicability of this third condition is where an anesthetic may be lawfully administered to prevent the pain attendant on a serious surgical operation. But here again I cannot see any bad effect at all. How can the inducing of sleep by artificial means be bad if the natural sleep is not so? In the second case it is tired Nature's balm that recuperates our energies, and in the first case its only effect is to prevent the needless exhaustion of the same energies.

At all events, if the good effect be produced through the bad one in these or similar cases, I do not see how the condition, that the action be good in itself, can be retained.

IV.

The examination of the last condition, namely, that we must

[11] Ibid., N. 143. [12] McDonald, *Principles of Moral Science*, p. 150.

have a sufficient reason for acting, or in other words, that the good effect must be of sufficient importance as compared with the evil one, if we are to evade responsibility for the latter in such cases, raises directly the question suggested by the title of this article. An unfavorable view of this question has always been a rock of scandal to our Protestant critics; and an adequate explanation of this condition is the best answer to the anti-Catholic shibboleth, "The end justifies the means."

Do we then consider it lawful to commit a sin for the purpose of achieving some end of importance, whether of the spiritual or temporal order? And we are reminded that it is a primary dictate of morality not to institute a comparison between Moral and Physical, for no temporal advantage, at any rate, can compensate for a derogation from the precepts of the moral law, inasmuch as the two orders have no common denominator. We are taunted, accordingly, that by our doctrine in this matter we compromise with our consciences, whittle down our principles, adopt an unworthy opportunism —and sanction sin for the purpose of compassing some temporal or spiritual advantage that we rate of greater importance.

But this is a complete misapprehension of our position, and is incompatible with a dispassionate estimate of the facts. For in the circumstances in which it is lawful to cause the good and the evil effect, the latter is no moral evil at all, though in other circumstances it would be.

To understand this, it is necessary to bear in mind that the eternal law on which the prohibition of all evil is based is, as it were, to some extent hypothetical, supposing the existence of certain conditions for its operation; so that the same evil may be in one set of circumstances banned by the law and permitted in another. For instance, when a person is laboring under invincible ignorance as to the binding force of some precept, and he violates this precept, gets drunk, for example, he commits no moral evil; what he does is no doubt a de-ordination—an evil of the physical order—and one that would be for those better instructed a moral evil as well; but, inasmuch as knowledge and voluntariety and vital elements in

morals matter, it must be held that his action is destitute of all morality. He cannot be held to violate the moral law for he is no subject of it. True, his action is a material sin, but this simply means that it is a matter of sin and prohibition for those in different circumstances.

In the same way, when an act is substantially good, when the goodness moreover is markedly predominant over the evil, then it would defeat the ends of the moral law if the whole act were forbidden on account of some evil that is comparatively trivial and incidental, but inseparable from the good effect; so God waives His prohibition in the case and removes the bad effect from the category of sins. The end of the law ceases as it were *in contrarium*, and our duty to it is overborne by a higher obligation, so that what would otherwise be a sin ceases to be so, just as in the case of the person who got drunk through ignorance or inadvertence; consequently, there is no violation of the moral order in the case, nor is there, as our critics allege, any comparison or proportion instituted between physical and moral entities.

To illustrate by an example—a clerical or medical student may find it necessary in the prosecution of his studies to read a dangerous book. Thereby many evil, unsavory thoughts may be suggested to him, that it would be sinful to give occasion to in gratification of mere idle curiosity; but if he is reading for the acquisition of necessary knowledge, these thoughts are no longer sinful; they are still inordinate, however, and must be compensated for by the acquisition of the knowledge requisite for his profession.

When then the primary and characteristic effect of the action is good, and the incidental evil effect is small in proportion, the act may become meritorious, and it is at least exempt from prohibition; while the evil effect becomes merely a *malum physicum attingens morale,* that is, it remains a deordination of the physical order, but one, however, that is immune from prohibition on account of the countervailing advantages.

To determine in a particular case which of the effects comes first and is the characteristic one, and whether the necessary

proportion between the good and evil exists, sometimes requires the nicest discrimination and the most sensitive training of the moral faculty, and is discussed with as much detail as may be in the different treatises of Moral Theology.

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DIFFICULTIES ON THE NEW MARRIAGE LEGISLATION.

MANY difficulties have presented themselves in reference to the new legislation on engagements and marriages. Nineteen *dubia* have been submitted to the Sacred Congregation and, while the answers have already appeared in the ECCLESIASTICAL REVIEW [1] in the form in which they came from the Congregation, many will prefer to see them stated in language less technical. Other doubts are yet to be decided, and some applications of the law and decisions given have offered new difficulties.

THE ORDINARY AND PARISH PRIEST CAN NOT DELEGATE A PRIEST TO SIGN THE ENGAGEMENT CONTRACT.

1. For the marriage ceremony the Ordinary or the parish priest may delegate, within the limits of his jurisdiction, another priest to officiate. Hence the doubt naturally arose: Can the Ordinary and the parish priest likewise delegate a priest to witness the engagement contract? The reply is: They cannot delegate a priest to act in their place.[2] A practical difficulty may occur in those American dioceses where the assistant priests have not been made *parochi* in the sense of the decree.[3] In the absence of the pastor, parties may call who wish to make the written engagement contract. In this case the assistant priest may call the sexton, or any one who may be about the parochial residence at the time. As no qualifications are required in the lay or unofficial witnesses of the engage-

[1] April, 1908, pp. 431-433; July, pp. 67-68.

[2] S. C. C., 28 March, 1908; Dub. VI.

[3] In many of our archdioceses and dioceses assistant priests have been appointed *parochi* in the sense of the decree.

ment, any one, even a child who has attained the use of reason, thereby being capable of giving testimony subsequently, if necessary, and who can affix his or her signature, may be called as a witness of the engagement contract.

EVERY ORDINARY AND PARISH PRIEST CAN WITNESS ANY ENGAGEMENT WITHIN THE LIMITS OF THEIR JURISDICTION.

2. As every Ordinary and parish priest can validly witness the marriage of all parties within the limits of their jurisdiction, the doubt was proposed to the Sacred Congregation, whether every Ordinary or parish priest who is not the "proprius ordinarius aut parochus," (that is the pastor of the parties' domicile or month's residence) could likewise act as official witness for any engagement. The reply was, that within the limits of their jurisdiction every Ordinary and parish priest can officially sign any engagement contract.[4] Whereas the S. Congregation's answer does not expressly mention the lawfulness, it leaves no doubt about the validity, and we think every Ordinary and parish priest within the limits of his jurisdiction can licitly act as official witness to any engagement. The law does not explicitly require for licit engagements, as it does for marriage, the "proprius Ordinarius aut parochus;"[5] yet it is fitting that the "proprius parochus" be not passed over in entering an engagement. Outside interference in a parish destroys the friendly relations that should exist between pastors, and frequently even interpreted interference works to the detriment of religion. Our priests are apt to feel that pastors who are willing to witness the engagements of parties who have neither a domicile nor a month's residence in their parish, are interfering and in reality seeking to perform the marriage ceremony. When a pastor other than the "proprius parochus" has witnessed an engagement, he should notify the latter as soon as possible. It must be remembered that all

[4] S. C. C., 28 March, 1908; Dub. VII.

[5] *De Becker:* Legislatio nova de forma substantiali quoad sponsalia et matrimonium Catholicorum—*The American College Bulletin.* Louvain, April, 1908, p. 60. *Il Consulente Ecclesiastico,* Ed. Lat., March, 1908, p. 67.

impediments (*etiam impedientia*) render the engagement null and void. This furnishes an additional reason why the "proprius parochus" should witness the engagement, as he will obtain a dispensation from any impediment that may exist.

Betrothal Register.

3. Although it is not of prescription, it is advisable that the pastors keep some record of all engagements witnessed by them. For this reason a *Registrum Sponsalium* will prove serviceable. It can be arranged as a check book. On the stub-check the pastor may keep his record, whilst on the check proper would be the betrothal contract. At present this suggestion may not be accepted, for from many sides come murmurings about the new burdens of correct registration, and priests are not anxious as a rule to do more writing than is obligatory.

Breaking Engagements by Written Revocation.

4. It is well, even though the law does not demand it, to see that, when an engagement is to be broken, there be a written revocation. This will prevent disputes and obviate many difficulties that may arise. Naturally priests do not aspire to be ecclesiastical book-keepers, and as a rule the duty of keeping accurately all the records of a parish is not to the taste of the clergy. It may be said, nevertheless, that we could profit by a wise adaptation of the excellent methods employed by every successful business house to our entire parish system. Perhaps some one will prepare a manual on the subject for use in our seminaries. There is no reason why priests should not employ advanced methods, so that the records of a parish would show completely and accurately the spiritual interests, growth, leakage of the parish, and the status of its individual parishioners, just as the filing cabinets of a good office furnish complete information of all its business interests.

Should Parties and Witnesses of Engagements See the Act of Affixing All Necessary Signatures?

5. There is still another doubt respecting engagements

which some may think necessary to submit to Rome. Is it necessary that parties sign the engagement contract in the presence of each other and in the presence of the Ordinary or the pastor or in the presence of lay witnesses? We think that the betrothal contract should be signed by the parties themselves in each other's presence and simultaneously in the presence of the witnesses of the contract,[6] so that all the signatories may be able to testify, if necessary, that they witnessed the act of signing the contract. That the S. Congregation requires the parties to sign the engagement in the presence of the Ordinary or the pastor seems to follow from the decision of 28 March, 1908, which says that an engagement may be entered into "coram quolibet ordinario aut parocho, dummodo intra limites territorii ejusdem ordinarii vel parochi." If the witnessing of the act of signature be required of the official witness, it will be necessary also for the two unofficial witnesses. Certainly a doubtful course should not be followed, when there is no necessity for it. Until a decision be given by Rome, parties of an engagement and witnesses thereto should actually see the act of affixing all the necessary signatures.

Meaning of Catholic and Non-Catholic According to the "Ne temere" shall not be Changed.

6. Catholics who (a) through negligence, or for temporal advancement, or for any reason whatever, fall away from the Church and subsequently attach themselves to some sect or denomination, or who renounce all religion, are still subject to the *Ne temere*. And if their marriage be not a Catholic marriage, it will be no marriage at all. Likewise converts (b) to the Catholic Church who lapse again into their former profession of faith, or who avow infidelity, are, nevertheless, subject to the new marriage laws, and any attempt of marriage before a minister or State official is in the eyes of the Church an empty, meaningless ceremony. Even infants (c) baptized as Catholics who have fallen into the hands of Protestants and been brought up as such, are subject to the *Ne temere*. Many

[6] De Becker ib., p. 62.

of these poor orphans and children will grow up without ever learning of their baptism in the Catholic faith. Their subsequent marriage consequently to either a Catholic or a Protestant is no marriage at all, if the marriage ceremony be not performed by the Ordinary or a duly authorized priest in the presence of two witnesses. For the first two classes no one has any sympathy. It is better that the Church deal severely with them. She says to these erring children: "If I were to recognize the wedding which you would perform without a priest and witnesses as valid, it would be a Catholic marriage in which you would desecrate the great Sacrament of Matrimony, thereby bringing disgrace on the Church, for you are still a member of the Catholic Church, made such in Baptism." Catholics who are willing to marry persons of this class will deserve all the unhappiness which is usually their subsequent lot. For those who have fallen into the hands of Protestants, as infants, and who through no fault of their own have been brought up in schism and heresy, we must sympathize, because their marriage will be no marriage at all unless it is celebrated before a duly authorized priest and witnesses. However, there will be no culpability before God in their case. Thousands, perhaps, of such Protestants will never know that as infants they were baptized in the Catholic Church. If, however, Rome begins to make exceptions to the new law, there will be no end to the demands for them. It is useless for us to petition the Holy See to grant a dispensation in favor of this third class, for the reason that a petition to this effect was unfavorably received by the Sacred Congregation.[7] Even though we fail to see the wisdom of the refusal, we must acknowledge that there is a great deal of wisdom that we fail to recognize. Of one thing we are certain—the Eternal Abiding Spirit of Truth will never commit the Church to error. Kindness and not severity is the quality that characterizes Mother Church. This seemingly severe decision is not in reality severity.

[7] S. C. C., 1 Feb., 1908; Dub. VI.

THE "PROVIDA" FOR GERMANS ONLY WHO WERE BORN IN, AND WHO ACTUALLY CONTRACT MARRIAGE IN GERMANY.

7. All attempts of marriage of Catholics with persons baptized or unbaptized before Protestant ministers or State officials, are absolutely null and void in every part of the world except in the entire German Empire.[8] This exception is both local and personal; that is to say, it is only for those Germans who were born in Germany, and for them only when they actually contract marriage in Germany.[9]

ARMY CHAPLAINS AND PRIESTS WITH MERELY PERSONAL JURISDICTION.

8. Army chaplains and priests who have no parishes, but who follow the persons committed to their care wherever they go, exercising over them personal parochial jurisdiction, offered a difficulty to the Sacred Congregation. The principle of the *Ne temere* is that territorial lines regulate the question of jurisdiction. Some exceptions, however, had to be made. The decision is that parish priests who have merely personal jurisdiction may witness the engagements and marriages of their subjects in whatever territory the latter are located.[10] Army chaplains will continue to be governed by any special laws that were in force for them previously to the execution of the Decree *Ne temere*—19 April, 1908.[11]

PRIESTS WHO ARE BOTH PERSONAL AND LOCAL PASTORS, HAVE JURISDICTION BOTH PERSONAL AND LOCAL.

9. There is another class of parish priests that offers special difficulty. Let us suppose that in a small city —*Z*—there is but one English-speaking church—*A*. The boundaries of the parish take in the entire town for Americans or for the English-speaking laity only. In the same city there are two

[8] S. C. C., 1 Feb. 1908; Dub. IV.

[9] S. C. C., 28 March, 1908; Dub. III.

[10] S. C. C., 1 Feb., 1908; *Il Monitore Eccl.* Feb, 1908, p. 533; De Becker, p. 71.

[11] S. C. C., 1 Feb., 1908; Creagh: *A Commentary on the Decree "Ne temere,"* p. 34.

other churches—*B* for the Italians and *C* for the Germans. Parish *B* embraces the entire town for the Italians only, and *C* likewise the entire town for the Germans only. The following illustration shows the city and churches:

TOWN Z.

There are no dividing lines of parishes.

B	A	C
Italian Church	English-speaking Church	German Church

Naturally a doubt arises about the parish priests in this town. Can the pastor of *A* witness validly only the engagements and marriages of the English-speaking Catholics, or can he likewise witness those of the Italians and Germans? And can the pastors of *B* and *C* likewise witness all engagements and marriages irrespective of nationality in the city in question? In reference to engagements there has been no absolutely explicit mention, such as there has been for the marriage ceremony.[12] The pastor of *A* can validly witness all marriages, that is, those of the Italians and Germans as well as those of the English-speaking Catholics, and that not merely in his own parish church, but in any place in the town. The pastors of *B* and *C* can likewise validly perform the marriage ceremony of all persons in any place within the town limits.[13] We think that pastors of *A, B* and *C* can likewise validly and licitly act as official witnesses to all engagements, irrespective of the nationality of the contractors.

Special Extra-territorial Jurisdiction.

10. Yet another class of parish priests offers difficulty. By reason of nationality, or owing to some diocesan regulations, even where there are fixed parish lines, persons or families may belong to a parish in which they are not territorially situated. In some dioceses one is a member of that parish in which a

[12] S. C. C., 1 Feb., 1908; Dub. VIII.

[13] De Becker, ib., p. 71.

person or family rents a pew. The following illustration may help to make the case clear:

CITY X.

The parishes are divided by the lines indicated.

PARISH A.	PARISH B.	PARISH C.
	10 families here belong to Parish A.	15 families here belong to Parish B.

The pastor of *A* can witness marriages not only in his own parish, but he can go also into parish *B*, and validly witness within the limits of parish *B* the marriage ceremony of the ten families subject to his jurisdiction.[14] A practical case might come up, if the pastor of *A* should be called on to witness a mixed marriage in the home of one of the ten families.

The pastor of *B* can likewise go into territory *C* and witness the marriage of any of the 15 families subject to his jurisdiction. The licit celebration of the marriage will be governed by the general prescriptions of the *Ne temere*, that is, the marriage ceremony should be preferably celebrated by the bride's pastor.

CHAPLAINS OF HOSPITALS, CONVENTS OF SISTERS, RECTORS OF SEMINARIES AND SUPERIORS OF RELIGIOUS INSTITUTIONS.

11. A further question arises about chaplains of hospitals, of the convents of Sisters, or of any diocesan institution, also of the rectors of seminaries and the superiors of monasteries, priories, and of every class of religious institutions which are in no way subject to the pastor in whose parish such institutions are situated. In many of these institutions the faithful hear Mass on Sundays and receive the Sacraments, etc. Can the chaplains and superiors of such institutions witness engagements and marriages? The Sacred Congregation has decided that in their regard two requirements are necessary: first, such

[14] S. C. C., Dub. IX; De Becker, ib.

chaplains, rectors, and superiors must be entrusted with full parish jurisdiction; hence authorization merely to hear confessions, give Communion, and Benediction of the Blessed Sacrament, and to preach, does not allow the chaplains, rectors, and superiors in question to assist at marriages; secondly, when the above chaplains, rectors, and superiors have full parish jurisdiction, they can only witness the marriages of their subjects within the limits specified for their jurisdiction,[15] unless they have personal or extra-territorial jurisdiction.

Are Catholics of Eastern Rite in the United States Subject to the "Ne temere"?

12. A decision of the Sacred Congregation states in general terms that Catholics of the Oriental Rite are not subject to the *Ne temere*.[16] Hence two Catholics of this Rite do not fall under the provisions of the new marriage legislation. The reason is that no laws emanating from Rome bind members of the Oriental Rite except, first, dogmatic decrees; secondly, decrees that contain a declaration of the divine and natural law; thirdly, a decree that expressly mentions that it extends to the Eastern Church. The doubt here at once arises whether this declaration of the S. Congregation that Orientals are not subject to the *Ne temere* applies to all Orientals who contract engagements and marriages among themselves, irrespective of the place or country where the engagement or marriage takes place? In other words, is the declaration to be understood as personal and local, that is, is it for the Orientals only who actually live in the Orient? This will furnish another doubt to be submitted to the Sacred Congregation. It is a question of great importance in many dioceses of the United States. The S. Congregation has declared that the *Provida* is both local and personal—it is for the German Empire and for the Germans born in and actually marrying in Germany. We believe the Congregation will likewise declare that the exemption of the Orientals is to be understood of those of the Eastern

[15] S. C. C. 1 Feb., 1908; Dub. X.

[16] S. C. C., 1 Feb., 1908; Dub. I.

Rite who actually live in the Orient.[17] Until a decision be given, our course should be the sure and safe one, so that if two Orientals in the United States wish to become engaged, they should for the present subscribe to a written betrothal contract and have it duly attested. In reference to their marriages, if there be question "de matrimonio contrahendo," the prescriptions of the *Ne temere* should be observed. If the case be one "de matrimonio jam contracto inter Catholicos Orientales" without the presence of a duly authorized priest and witnesses, it should be referred to the Sacred Congregation.

EASTERN RITE CATHOLICS WHO WOULD MARRY LATINS THEREBY BECOME SUBJECT TO THE "NE TEMERE."

13. If a Catholic of the Oriental Rite wishes to become engaged to one of the Latin Rite, there must be a written contract.[18] This is applicable to the Orient as well as to other parts of the world. While two Protestants (such as have never been baptized or received into the Church) are not bound to sign a written contract when becoming formally engaged, yet if a Protestant wishes to become formally engaged to a Catholic, he or she is thereby under obligation to sign a written betrothal contract. Thus, too, an Oriental in every part of the world who wishes to become canonically engaged to one of the Latin Rite, is thereby obliged to subscribe to the written engagement contract. Even though the recent ruling of the S. Congregation does not explicitly mention engagements there seems to be no doubt that the decision extends to the engagement as well as to the marriage contract. It is absolutely certain[19] that an Oriental marrying a Latin must have his or her marriage witnessed by a duly authorized priest and two witnesses.

WHAT OF A CATHOLIC OF THE ORIENTAL RITE MARRYING A PROTESTANT?

14. Should a Catholic of the Oriental Rite marry a Pro-

[17] De Becker, p. 89. [18] S .C. C., 28 March, 1908; Dub. I.
[19] S. C. C., 28 March, 1908; Dub. I.

testant (baptized but who has never been received into the Church) before a non-Catholic minister or a State official, the case should be submitted to Rome. If the Congregation decide that the Catholic Orientals outside the Orient are subject to the *Ne temere*, there would be no marriage in this case. If a contrary decision is handed down, this would be a valid but sinfully contracted marriage.

A Catholic of the Oriental Rite Marrying a Non-Baptized Person?

15. Should a Catholic of the Oriental Rite marry a non-baptized person before a sectarian minister or a State official, even though the Orientals of the United States be declared not subject to the *Ne temere*, it would not be a valid marriage on account of the "impedimentum disparitatis cultus."

Heretics and Schismatics of the Oriental Rite Exempted.

16. Heretics and schismatics of the Oriental Rite are classified under the same exception as Protestants who have never been baptized in or received into the Catholic Church.[20] The exception is a personal one which Protestants and heretical and schismatical Orientals come under in every part of the world.

Marriage of the Ruthenians in the United States.

17. The Ruthenian Catholics of the United States, when they wish to marry among themselves, will be governed by the same laws binding all members of the Oriental Rite. When Ruthenians wish to marry Latin Catholics, the special rulings laid down for them in the Constitution *Ea semper*, which was published in these pages (November, 1907, 457-467 and 513-520), hold good.

The Priest must be Invited to Perform the Marriage Ceremony.

18. The *Ne temere* required that a priest be invited to perform the marriage ceremony. By a recent decision[21] the

[20] S. C. C., 28 March, 1908; Dub. II.

[21] S. C. C., 28 March, 1908; Dub. IV.

doubt has been removed that an explicit invitation is necessary. The fact that the persons to be married make all the necessary arrangements and present themselves at the time specified for the marriage, even though no express request was made, is invitation sufficient for both valid and licit marriage.

A Month's Residence Required for Licit Marriage. No Further Question of a Quasi-domicile.

19. The requirement of residence in a parish before marriage is now very simple. It is most important to keep in mind that this requirement is for licit, not for valid marriage. Residence must be either permanent or of a month's duration. Permanent residence or domicile means actual habitation in a locality with the intention of remaining there permanently. Domicile is then acquired from the first moment that one takes up his or her permanent residence in a place. It is not at all necessary that the domicile be of a month's standing for the licit celebration of marriage. Of course in every case the pastor must investigate and be morally certain of the freedom of the parties to marry. If one of the couple have not a domicile, he or she must have a month's residence.[22] There need be no inquiry about a quasi-domicile, which is acquired by the intention to remain the greater part of the year in the place of actual residence. By a month is meant thirty or thirty-one days, or from, say, 25 February to 25 March.

Marriage Ceremony in Bride's Parish.

20. By the bride's parish is meant either the parish where she has a domicile or a month's residence. Whilst it would be fitting that the bride should give preference to the parish of her domicile, she is free to select either of the parishes; hence pastors should make no difficulty on this point. But suppose the bride is a Protestant or a non-baptized person. Protestant brides, if they wish to marry Protestants, have no parishes or parish priests according to the *Ne temere*, for they are not subject to the law. The same is true of their engagements when

[22] S. C. C., 28 March, 1908.

a Protestant wishes to marry a Protestant or unbaptized person. But when a Protestant or an unbaptized person wishes to marry a Catholic, the Protestant or the unbaptized party thereby indirectly becomes subject to the *Ne temere*. Hence arises the doubt whether "the parish priest of the bride" means also parish priest of the Protestant bride in the case of a mixed marriage. We think not. The wording of this particular paragraph of the *Ne temere* says "let it be held as the rule"; that is to say, ordinarily the marriage should take place in the bride's parish. *Rule* is not to be understood in the same strict sense as *law*. It is a norm that the Sacred Congregation has given, and in reality is nothing more than the approbation of the generally existing custom. This is a question which offers more practical difficulties than one may think at its first presentation. The writer knows some parishes where the mixed marriages during the past year have been far in excess of the Catholic marriages. In such parishes there should be many sermons preached during the year against mixed marriages. Where a great number of mixed marriages take place in which the prospective bride is the Protestant, we may expect to hear pastors claiming that "the pastor of the bride" includes also Protestant brides. If a contrary decision by the Sacred Congregation will help to direct the efforts of priests toward lessening the number of mixed marriages, let us hope that the decision will soon be forthcoming. According to present discipline in some dioceses, the marriage ceremony by the pastor in whose parish the Protestant bride resides is *permitted*,[23] whilst in others the marriage must follow the Catholic party.[24]

Assistant Priests in the United States.

21. In the archdioceses of Philadelphia, Boston, New York, Cincinnati, St. Paul, New Orleans, San Francisco, and in the dioceses of Columbus, Indianapolis, Grand Rapids, Covington,

[23] III Chicago, II Trenton, IV Boston, III Brooklyn, Alton, Pittsburg, IV St. Louis; cfr. Creagh p. 50.

[24] II Portland, III Providence, Fall River, IV Los Angeles; cfr. ib.

Detroit, Cleveland, Nashville, Fort Wayne, assistant priests have been appointed "parochi quoad validitatem" in the sense of the decree, within the limits of the parish to which they are assigned.[25] The Archbishop of Boston gives wider scope in his ruling than the other metropolitans: "All assistants laboring in the diocese for the good of souls assist validly at all marriages solemnized under the Archbishop's jurisdiction."[26] Under this broad provision invalid marriages will be practically impossible, for the nullifying impediment of not securing a duly authorized priest can scarcely exist. In Boston, as well as in all the archdioceses and dioceses above mentioned, the permission of the territorial parish priest or rector of the church is necessary for the licit celebration of the marriage. Several inquiries have been sent to the writer, asking whether rectors may grant this permission in a general way, or whether it is necessary that assistants ask permission for every engagement and marriage. A general permission may be given by rectors to their assistants. Should any abuse arise in consequence, the general permission granted by rectors can be revoked by them, thereby obliging assistants to apply for permission in each particular case for the licit witnessing of the engagement contract and the celebration of marriage.

Commentators on the "Ne temere."

There is literature in abundance on the *Ne temere*. Perhaps no decree emanating from Rome has given the American priest so much concern or demanded so much of his attention as the *Ne temere*. In the future we shall probably not hear so many say that "there is no Canon Law in the United States." Our priests, occupied in manifold parish duties, can not, of course, find time to read one-tenth part of all that has been written on the new engagement and marriage laws. But our priests have the serious obligation of acquiring a

[25] The writer thinks that in the entire Province of Oregon (except Alaska) assistant priests have been made *parochi* in the sense of the decree.

[26] Creagh, p. 54.

practical working knowledge of the law, so as to secure its substantial observance. In this connexion we would call the attention of the clergy to two commentaries that are written especially for American priests. The first is Dr. Creagh's.[27] It is a thoroughly practical work. For some months to come Dr. Creagh's work should occupy a prominent place on every priest's table. The second commentary is Monsignor De Becker's,[28] Rector of the American College at Louvain and professor of Canon Law at the Louvain University. Those who know Monsignor De Becker in the class-room or from his work "De Sponsalibus et Matrimonio" need no other recommendation. Those who are not familiar with his work will be happy to make its acquaintance. He is a master of his subject and he writes with American conditions in view.

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PAPAL JURISDICTION AND THE PASCHAL CONTROVERSY IN THE BRITISH ISLES.

IT is urged by Anglican controversialists that the history of the Paschal controversy in the British Isles proves that the Christians of those early times were independent of papal jurisdiction. A brief account of the controversy will serve to show that this contention rests upon no solid basis; that the Paschal controversy had no reference to a question of faith, nor as to the right of the Pope's jurisdiction; that its subject-matter was one, at most, of discipline in relation to a ceremonial observance, the precise day for which was settled only after long variation and corrected computations, and was nowhere insisted upon under pain of schism.[1]

[27] *A Commentary on the Decree "Ne Temere."* By the Very Rev. John T. Creagh, J.U.D., LL.B., S.T.L. Baltimore: J. H. Furst Company. 1908.

[28] Legislatio nova de forma substantiali quoad sponsalia et matrimonium Catholicorum. The American College Bulletin, April, 1908; or complete work, *De Sponsalibus et Matrimonio.* Louvain, Belgium: F. & R. Ceuterick.

[1] The case of the Quartodecimans is not here under consideration.

To begin at the beginning. Pope St. Clement I tells us that St. Paul, the Apostle, preached to the utmost bounds of the West. Theodoret names the Britons as a nation in which that Apostle sowed the seeds of faith, and, elsewhere, says that he brought salvation to the islands that lie in the Ocean.[2] The British historian, Gildas, tells us that the first dawn of the evangelical light appeared there about the eighth year of Nero, which would be about A. D. 62.[3] This evangelical light seems to have been almost extinguished by the reigning superstitions and by the tumults of wars that accompanied the process of subduing the Britons to the empire of Rome.

It is certain, however, that a Christian king reigned in part of the island of Great Britain, A. D. 177-192. His Roman name, Lucius, indicates that he was one of those kings whom the Romans honored with that dignity in remote conquered countries. That he was a Christian king is evidenced by two medals mentioned by Usher,[4] as also one by Bouterne.

Schelstrate, a prefect of the Vatican Library, in his dissertation on the patriarchical authority, transcribed the following words from an ancient MS. history of the kings of England, kept in the library: "Lucius sent a letter to Pope Eleutherius that he might be made a Christian, and he obtained his request." Also he copied the following testimony from an ancient catalogue of the Popes, written in the time of the Emperor Justinian, as we are assured by the title, and found in the library of Christina, Queen of Sweden: Eleutherius received a letter from Lucius, king of Britain, who desired to be made a Christian by his command." [5]

So great was the fruit of the labors of the missionaries sent by the Pope into Britain in reply to this request that in a very short time the faith spread from the provinces which obeyed the Romans into the northern parts also which were inaccessible to their eagles, as Tertullian soon afterwards wrote.[6]

[2] Cf. Butler's *Lives of the Saints*, vol. XII, St. Lucius. [3] Ib.

[4] *Antiq. Britan.*, C. 3. Cf. Bede, Bk. I, C. 4; II, 24.

[5] Butler's *Lives*, vol. XII, St. Lucius.

[6] L. contra Judaeos. C. 7.

The like testimony is borne by St. Justin, St. Irenaeus, Origen, Eusebius, St. Chrysostom, and Theodoret; as also by Gildas and others.[7]

Many Britons suffered after the example of their protomartyr, St. Alban, in the persecution commenced by Diocletian, A. D. 303.[8]

Three British bishops—Restitutus, Adelfius, and Eborius—were present at the Council of Arles, A. D. 314; and at the Council of Nice, A. D. 325, British Bishops were among those who signed against the Arians.

Now, at both these Councils the *Roman* tradition in relation to the celebration of Easter was confirmed; and in the year of the latter Council Constantine reckoned the Britons among those who agreed with Rome as to the time of keeping the feast.

The rule confirmed at these Councils was that Easter should be celebrated on the first Sunday after fourteenth Nisan, that is to say, on the first Sunday after the Spring full moon.

This rule, followed by Rome, had been introduced into ancient Britain by the early missionaries. It was subsequently introduced into Ireland by St. Patrick, and into Scotland (Caledonia) by St. Columba.

It should be explained that in this computation the Jewish cycle of eighty-four years, which contained an astronomical error, had been followed. This error was detected at Alexandria, the seat of mathematical science, where the best astronomers dwelt. The bishops of Alexandria were entrusted with the task of fixing the day on which Easter fell, and of reporting the result to the Apostolic See, whence it would be communicated to the metropolitans of the West. The cycle of Theophilus of Alexandria, beginning with the year 380, however, partly on account of its obscurity, as also because of its incorrectness, found but little acceptance in the West. In the year 444 Easter Day, according to the Roman reckoning, fell on 20 March; according to the Alexandrian, on 23

[7] Cf. Butler's refs. ib.

[8] Bede's *Hist.* I, C. 7, 17, and 21.

April. In consequence of a letter from Pope Leo, Cyril of Alexandria corrected his predecessor's cycle and reduced it to a period extending from A. D. 437 to 531. Dionysius Exiguus constructed a new cycle, A. D. 525, and only from this time forward can any settled uniformity be said to have been effected in relation to the Easter celebration.

Meanwhile, the Britons, having been cut off from intercourse with Rome by the Saxon invasion, retained, of course, the former rule which they had received from Rome; and thus, so far from manifesting independence of the Pope, they manifested, on the contrary, fidelity to a Roman tradition.

But to resume our history of the matter in the British Isles in chronological order. Scotland (Caledonia) in the fifth century was inhabited in its northern portion by the Caledonians, who, like the Irish, were either a Gallic or a Celtic tribe. In its southern portion—between the Frith of Forth and the Grampians—it was inhabited by the Picts, who came from Scandinavia.

Bishop Ninian, a native of North Wales, educated in Rome, converted the Picts to Christianity, A. D. 412.

Palladius, a Roman deacon, was consecrated by Pope Celestine and sent by him to the Christians in Ireland, A. D. 430. It remained, however, for St. Patrick, with his better knowledge of the Irish, to become Ireland's apostle. On visiting Rome that same year or the following, he received the Pope's commission, with his blessing, to preach to the people of that country. In his journey through Gaul he heard of the death of Palladius and was consecrated in his stead, arriving in Ireland, A. D. 432.

Britain's soldiery and strength were meanwhile drained by the power of Rome, which, when attacked by the Goths and other barbarians, withdrew its forces from Britain and thus left the Britons a prey to the incursions of the Picts and Scots.

The Britons were therefore forced to seek protection elsewhere. They sought it of a Saxon squadron cruising in the British Channel in quest of adventure under Hengist and Horsa.

Vortigern, the most important of the British kings, invited these Saxons into an alliance, and, in reward for the victory which they gained for him over the Picts, gave them a settlement in Kent, of which Hengist became king, A. D. 454.

Having thus obtained a footing in Britain, the Saxons, desirous to possess the country, invited their countrymen from Germany, and, being thus reinforced, drove the Britons into the remote western parts of the island and destroyed their churches.

To add to their misfortunes these British Christians derived but little solace from the fact of their Christianity; since by reason of their moral degeneracy, and that especially of their clergy, they were deprived of those religious consolations which otherwise would have sustained their patriotism and courage and assuaged their humiliations and sufferings.

Gildas—the son of a British lord, and therefore one of themselves—born toward the close of this same century, wrote, in the next, his invective against their crimes, entitled "De Excidio Britanniae," that he might confound those whom he was not able to convert, whom God in punishment had delivered, first to the plunders of the Picts and Scots, and then to their fierce Saxon oppressors. He accuses their clergy, especially, of sloth, unchastity, drunkenness, and seldom sacrificing at the altar.

Such being their condition, it was not surprising that they were left a prey to the usual effects of oppression. They long, alas! remained so. During the hundred and fifty years that elapsed between the advent of their Anglo-Saxon conquerors and the mission of St. Augustine, they made no endeavor to gain a pacific and glorious conquest of their oppressors by converting them to the religion of Christ; and for a hundred and fifty years more, unmindful of the spirit of the gospel which bids us love our enemies, they cherished an inveterate hatred and jealousy of the Anglo-Saxon race even after its conversion.

The Saxons, meanwhile, after driving the Britons into the corners of the west, formed themselves into a heptarchy or

seven independent kingdoms, of unequal extent and influence, under the general direction of a Bretwalda. They effaced almost every trace of Christianity from the country which they occupied, setting up a rude idolatry instead; and, having nothing further to fear from the vanquished Britons, and no bond of union save that derived from common interests and the instinct of self-preservation, their kings soon warred one against the other. Such was the condition of the country at the time of St. Augustine's mission to convert it.

A generation prior to his coming, the Caledonians—inhabitants of the northern portion of Scotland—were converted to Christianity by St. Columba, who set out from Ireland, his native land, A. D. 563, and landed on the island of Iona. He thus commenced his missionary work amongst the Caledonians about a hundred and fifty years after the conversion of the Picts by St. Ninian. His jurisdiction, however, extended over both northern and southern Scotland.

St. Augustine and his monks landed on the Isle of Thanet, on the east of Kent, A. D. 596: where, a century and a half before, the Saxons had likewise landed, and, five centuries before the Saxons, the legions of Caesar disembarked for the purpose of making this distant island a province of the Roman Empire.

Ethelbert, fourth descendant from Hengist, had succeeded to the crown, A. D. 561, and, whilst reigning in Kent, was Bretwalda also. He married Bertha, a daughter of Caribert, king of the Franks, in Paris. She was a Christian, and, having married Ethelbert on the condition that she should be allowed the free exercise of her religion, she brought with her a bishop, named Luidhard, who officiated in an old Catholic church of the Roman times, near Canterbury, which had escaped destruction from the Saxons.

Augustine in consequence met with a welcome, and was given the old Roman church of St. Martin at Canterbury, with license to preach throughout the kingdom, convert whom he could, and everywhere repair and rebuild churches.[9] Ethel-

[9] Cf. Montalembert, *Monks of the West*, vol. II, p. 154.

bert was in due course himself converted, and was baptized by Augustine on the Feast of Pentecost, A. D. 597. Ten thousand of his subjects followed his example and were baptized in the Thames the following Christmas. Augustine in the meantime went to Gaul and was consecrated Archbishop of the Anglo-Saxons by Virgilius, Primate of Arles and Apostolic Legate of Gaul, on the same day on which the ten thousand were baptized in the Thames.

On hearing of these successes, Pope Gregory immediately sent a fresh colony of monks into Britain, with relics, vestments, sacred vessels, altar linen, and a stock of books destined to form the beginning of an ecclesiastical library.[10] He authorized Augustine to establish twelve episcopal sees in southern Britain—sending him the archiepiscopal pall, A. D. 601—and to appoint whom he would metropolitan of York as soon as the faith spread into northern Britain. That see was likewise to have twelve suffragan bishops, all of them, together with their metropolitan, subject to Augustine. The most noted of this fresh colony of monks were Mellitus, who became Bishop of London, A. D. 604; Justus, afterwards Bishop of Rochester; and Paulinus, apostle of Northumbria and first Archbishop of York.

"As to the British bishops," wrote Pope Gregory,[11] "we commit them entirely to your care, that you may instruct the ignorant, strengthen the feeble, and correct the evil." Augustine accordingly obtained a conference with the principal bishops and doctors of Wales on the banks of the Severn which separated the Saxons from the Britons.

He was in the first place anxious for their coöperation with him in the work of converting the Saxons. This, however, they stubbornly refused, not because they questioned the right of Augustine's jurisdiction, but by reason of their implacable hatred of the Saxon race, in whom they could recognize only their conquerors and oppressors.

As to the celebration of Easter, they maintained that they

[10] Bede, I, 29.

[11] Ep. ix, 64. Cf. Bede, II, C. 2.

could not quit their ancient rites and customs unless supported by a general consent of their nation; they desired therefore that a general synod of their country should be held. Meanwhile they confessed their belief that Augustine's doctrine was the truth—a confession quite incompatible with the Anglican contention that they questioned the doctrine of papal jurisdiction; while, too, their consent to unite with Augustine in conference dispels the idea that they considered his position to be either aggressive or schismatical.

In accordance with their wish a second and more numerous synod was held, in which seven British bishops and many learned ecclesiastics—the latter being principally from the monastery of Bangor—were present. Before coming, however, they had sent to consult a famous hermit amongst them as to whether they should receive or reject Augustine's admonitions. This ignorant person bade them so contrive that Augustine should arrive first at the synod. If he arose from his seat at their approach, they were to regard him as being humble, and hear and obey him; otherwise, they were to despise him. Instead of weighing the justice of Augustine's requirements, and the truth of his doctrine which they had previously confessed, they followed this blind and foolish advice, with the result that their hatred of the Saxons prevailing against the cause of charity to which they were invited, they refused to coöperate with Augustine in the endeavor to convert that race to the faith. He therefore warned them that, since "they would not preach to the English the way of life, they would fall by their hands under the judgment of death" —a prediction which was fulfilled (after his own death in 605),[12] when Ethelfrid, king of the northern Saxons, who were yet pagans, after a terrible defeat of the Britons near Chester, seeing the monks of Bangor praying at a distance, exclaimed, "If they pray against us, they fight against us by their hostile imprecations," and slew twelve hundred of them.

St. Augustine's Roman missionaries, however, though thus

[12] Bede, II, C. 2.

refused the coöperation of the British Christians, met with great success in Northumbria, the largest and most important of the kingdoms of the heptarchy. Paulinus, the apostle and bishop of that kingdom, baptized Edwin, its king, who was also Bretwalda, A. D. 627, in a wooden church on the site where York Minster was afterwards built. Edwin was greatly instrumental in introducing Christianity amongst the Angles to the north of the Humber, and left a lasting memorial of his presence in the fortress which he built on the site of the city of Edinburgh (Edwin's-burrough).

But, so undying and vindictive was the hatred of the British Christians toward their Anglo-Saxon conquerors, even after the conversion of the latter, that, six years after Edwin's baptism, and nearly thirty after St. Augustine's death, they allied themselves under Ceadwalla (likewise a Christian) with Penda, the pagan king of Mercia, for the malicious purpose of humbling this flourishing and most important Christian kingdom of Northumbria and its Christian king! Edwin and his son being slain, these Britons, led by Ceadwalla, then for a whole year ravaged the kingdom from end to end, slaying the Christian inhabitants and effacing from it almost every vestige of Christianity! Paulinus, its bishop, was compelled to withdraw from his see, and conducted Edwin's widow, Queen Ethelburga, to her brother in Kent, where he was appointed to the titular see of Rochester.

Edwin, who had been excluded from the throne by Ethelfrid, had succeeded him as king of Northumbria after the defeat of the latter by Redwald. Oswald, Ethelfrid's son, after his father's defeat and death, sought protection amongst the Scots, and while with them embraced Christianity. After Edwin's death he returned to Northumbria and, at the head of a small but heroic force, gained a decisive victory over Ceadwalla and, at the same time, the opportunity of restoring the cause of Christianity to the north of the Humber.

Having learned Christianity from the Scots, he at once sent to the monastery at Iona, which had been founded by St. Columba, to ask for missionaries. This resulted in the mis-

sion of Aidan, who was consecrated bishop and established himself on the island of Lindisfarne. Recruits from both Ireland and Scotland, constantly arriving to share his missionary labors, he erected for them a monastery beside his cathedral at Lindisfarne.

Meanwhile, the bishops and abbots of the south of Ireland, on receipt of a letter from Pope Honorius I, A. D. 630, relating to the subject of Easter, had assembled in council at Old Leighlin, where the most distinguished among them argued that, as their ancestors had rendered obedience to the decrees of the Holy See, so was it their duty likewise to celebrate Easter in accordance with the Pope's instructions. This decision of the council exciting, however, considerable opposition arising from prejudice in favor of ancient custom, ambassadors had been sent to Rome "as children to learn the wish of their parent." [13] On their return, they reported that they had seen there people from every quarter of the globe celebrating Easter on one and the same day. Accordingly, from that time forward—A. D. 633—the corrected Roman rule was observed throughout the south of Ireland.

The monasteries of the north of Ireland maintained a close connexion with the monastery at Iona, where the monks reverenced the practices of their great founder, St. Columba; consequently, like that monastery, they followed the *ancient* Roman rule as to the time of observing Easter.

This was the rule that Aidan introduced into Northumbria. It was followed also by his successor, Finan, A. D. 651, like himself a monk of Iona. Meanwhile, however, the other missionaries who had come into Northumbria, having learned the corrected Roman computation, followed the corrected observance.

Northumbria thus became the battlefield of the two parties. The royal family itself was divided on the question. King Oswy, who had been baptized and educated by the Celtic monks, adopted their rule; while his queen, Eanfleda, and his

[13] Cummian, Epist. p. 23.

son, Alchfrid, followed the corrected observance. Thus, two Easters had to be kept in the royal palace, and while King Oswy feasted and rejoiced, Queen Eanfleda and Alchfrid fasted and did penance.

From all which it appears quite evident that, however great the inconvenience occasioned by the difference of observance, and of whatever nature the controversy to which it gave rise, that controversy was by no means regarded as constituting matter of schism or as trenching upon the prerogative of papal jurisdiction.

To remedy the inconvenience, King Oswy convoked a witenagemot or parliament at Whitby, at which, in the first place, he asked Colman—who had succeeded Finan as bishop of Lindisfarne, A. D. 661, and who, like his predecessor, was both an Irishman and a monk of Iona—to state his arguments.

These, as will readily be observed, were not of a very logical nature; one of them, indeed, was not in accordance with historical fact. Colman contended that his followers had received their rule for Easter from their predecessors, who had received it from the Apostle and Evangelist St. John; that St. Columba and his successors had proved their sanctity by miracles, and could not, therefore, have been in the wrong; consequently, that he and his followers, in reverence for their ancestors, dare not and would not change their custom.[14]

Wilfrid, who was at that time abbot of Ripon, replied that he and his adherents "Kept Easter as it was kept by all the Christians in Rome—as it was kept in Africa, in Asia, in Egypt, in Greece, and throughout Christendom; and that the Picts and Britons foolishly persisted in contradicting all the rest of the world."[15] The example of St. John, he explained, was not to the point, since that Apostle celebrated Easter after the manner of the Jews on the fourteenth Nisan, without regard to the day of the week on which that date fell; whereas the Irish always observed the Sunday following. He did not "deny that St. Columba and his successors were servants of

[14] Eddius, C. 10.

[15] Bede, III, C. 25.

God and beloved of Him"; but he maintained that, as they acted according to their light at the time, they would now, if living, have yielded obedience to the authority of the Church. "Even admitting," he continued, "the sanctity of your fathers, how can you prefer to the Church spread over the whole earth this handful of saints in one corner of a remote island?" [16] At the close of his speech he affirmed that the practice of the Holy See was decisive in the matter: "However holy or powerful St. Columba may have been by his virtues, can we place him before the Chief of the Apostles? to whom our Lord said, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.'" [17]

The king was struck by the force of the argument that placed his choice between the authority of St. Columba and that of the successor of the Prince of the Apostles. Colman and his followers likewise confessed that they admitted the authority of Peter. Whereupon the king exclaimed, "I say, like you, that he is the porter of heaven, and that I will not oppose him, but, on the contrary, will obey him in all things: lest, when I come to the doors of the heavenly kingdom, there be none to open them to me if I am at variance with him who carries the keys. In all my life I will neither do nor approve anything or any person that may be contrary to him." [18]

At the close of the king's speech a vote was taken, and the assembly as a whole expressed the desire to follow the Roman rule. Neither the Scots, nor the Irish, nor the Britons for one moment called in question the papal prerogative. No sign of controversy as to a right of independent jurisdiction was in any degree apparent in Colman's appeal. On the contrary, that appeal, as we have seen, was to a mere sentiment based upon the fact of the sanctity of his predecessors, who, as he erroneously stated, had received their Easter rule from St. John.

[16] Bede, III, 25.

[17] Ib.

[18] Eddius, C. 10. Bede, III, 25.

Wilfrid, equally in error as to historical fact, by way of counter sentiment, asserted that the rule which he offered had been introduced by St. Peter. But when he proceeded to appeal to the present practice of the Holy See as decisive of the matter, the authority of that See was without question admitted by all parties concerned. The matter of controversy had reference merely to a ceremonial observance, which, so far from involving any danger of a breach of communion, had brought them together as members of one and the same Church, and subject therefore to one and the same jurisdiction.[19]

Colman, nevertheless, obstinately clinging to his sentimental regard for the traditions of his ancestors, resigned the bishopric of Lindisfarne, A. D. 664, and, taking with him the bones of St. Aidan, retired, with others like-minded with himself, to the Island of Iona.[20]

Tuda and Ceadda, his successors in the see of Lindisfarne, on the contrary, however, followed the Roman rule.

Theodore, a Greek monk, was consecrated Archbishop of Britain by Pope Vitalian, A. D. 668, and arrived there the following year. For a while he confined his labors to Northumbria and Mercia; then, having provided for the government of the Church in these kingdoms, he set out on a visitation of the whole of England. In the course of this visitation he settled many feuds, restored ecclesiastical discipline where it had been relaxed, corrected abuses, and, in addition to other improvements, introduced the corrected Roman rule in relation to the time of the Easter observance.

Adamnan, the countryman and biographer of St. Columba, became Abbot of Iona, A. D. 679, and strenuously labored to induce the monks there to follow the corrected practice. Failing in the effort, he passed over to Ireland, where he was so successful that such of the Irish as still celebrated Easter in accordance with the ancient computation, corrected the mistake, excepting only a few who were under the immediate influence of Iona.

[19] Cf. Butler's *Lives*, vol. X, St. Wilfrid; also here and throughout Alzog. *Univ. Ch. Hist.*, vol. II, Ch. I, § 156.

[20] Bede, III, 26.

The Picts, yielding to the persuasion of their king, Nechtan, and the arguments of Abbot Ceolfrid, who had been trained in the school of St. Wilfrid, likewise adopted the corrected practice, A. D. 710.

And, finally, Egbert, A. D. 716, persuaded his monks at Iona to surrender their long-cherished sentiment, and to conform to the Roman corrected observance.[21]

The Britons of Cambria still clung to the old tradition, despite the repeated efforts of the Anglo-Saxon missionaries to bring their practice into harmony with that of the rest of the Church. But the real cause of their obduracy is to be found in the inveterate hatred and jealousy with which they so long continued to regard the Anglo-Saxon race, and which did not cease even after they had submitted to the Easter corrected rule.

Elbod, Bishop of Bangor, and by birth a Britain, A. D. 770, induced his countrymen to accept this rule of the universal Church; and, toward the close of this century, the success of his efforts extended to the inhabitants of South Cambria also.

So terminated a controversy that—as has already been observed—affected no question of faith, nor yet of right as to ecclesiastical jurisdiction; a controversy which by the very reason of its long duration, and the intercommunion meanwhile of the parties engaged in it, conclusively is proved to have been no more than one of ceremonial observance, for the settlement of which, on account of its minor importance, persuasion, rather than the magisterium of the Church, was employed. From first to last, no trace of a dispute about papal supremacy is anywhere to be found. On the contrary, the Pope's authority, when appealed to, was confessed by both parties in the controversy, as in the case of Colman and Wilfrid before King Oswy, and loyally obeyed, as subsequently were Pope Honorius's definite instructions to the Irish.

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[21] Bede, *Hist. Eccl.*, v, 2.

THE PRIEST IN THE CATECHISM CLASS OF THE PARISH SCHOOL.

THE greatest of English painters, when asked by a student how success was to be achieved in his art, replied, "Know what you have to do and do it." This principle must be followed by all who would surely succeed. When a task is to be done, we must first know clearly and definitely what is to be accomplished, and then labor energetically and wisely until its accomplishment is effected.

If this be true of any work, it is certainly so in regard to that of the Parish School. Here there is much to be done. The school must be built and equipped with needed helps, or at least supported. A full, regular, and punctual attendance of the children must be secured. The pupils must be properly organized, graded, and classified. The required course of study must be planned or adopted. The best of available text-books must be selected and provided. The teaching must be done according to methods which are most successful. The secular branches of learning must be kept subordinate and rendered auxiliary to the study and practice of Christianity. An intensely earnest activity must be aroused, sustained, and directed to the accomplishment of one purpose, the education and also the transformation of the children into other Christs. The entire school must be permeated with Christian thought and feeling, and its every member must be directed and ruled in strict accord with those principles of Christian doctrine which are taught in the Catechism Class.

I.

The Catechism Class of the Parish School, therefore, is the one of supreme importance; and hence it is the one to which the priest in charge should devote his chief and best effort. What is to be done? Each child of the parish is to be so familiarized with the doctrines of Christianity that he will know exactly what he must do in order to be saved and sanctified. At the same time, he is to be persuaded by human power and divine grace to live according to the will of Christ,

ever prepared for heaven and daily increasing in sanctity. To effect this with all the children of the parish is no easy task. The priest cannot do it alone. He must have help. Otherwise much will be left undone and some souls lost eternally. Whence may this help be secured? Principally from the religious teachers of the school. Continued prayer, long study, and varied experience have rendered them preëminently qualified. Out of love for Christ and devotion to His sacred cause, they have consecrated their lives to God, to labor for the salvation and the sanctification of the children. With truly Christlike zeal, they willingly, even gladly, tender their service. Their devoted willingness should be gratefully appreciated by the priest. Their zealous endeavor should be encouraged, commended, and directed to the accomplishment of the greatest good for the greatest number.

Not that all the work of instructing the children in Christian doctrine should be left entirely to their unaided effort. This would be imposing too great a burden on them. It would be asking them to do more than is just and right. They should be with the children, it is true, and their presence will teach a lesson which will be remembered, perhaps, long after the words of the Catechism have been forgotten. They should exert a personal influence over the children, keeping them under ever better control, and leading them daily nearer unto Christ. They should see that each child memorizes satisfactorily the lesson assigned, and understands this in as far as his capacity will admit. They should explain the lesson to the individual child, always following as closely as possible the doctrine, the explanation, and the illustration given by the priest on the preceding Sunday. But, so numerous and varied are the devotions, the studies, and the labors of the nuns that it would be, to say the least, unreasonable to expect them to master the truths and principles of Dogmatic and Moral Theology sufficiently well to enable them to teach these effectively to the children. Such a complete mastery is to be expected only from the priest, who has devoted long years almost exclusively to this particular study. To him, therefore, all,

without exception, should turn when they wish the doctrines outlined in the Catechism to be pictured forth in unity, explained with clearness and exactness, and lucidly illustrated. This work is his, and except in cases of absolute necessity he cannot conscientiously delegate it to another.

II.

Hence in this catechetical work the priest, the teachers, and the children have individually a special task to perform. The priest on each Sunday of the Sunday-school year assembles in one hall all the children of the parish who are studying the Catechism, assigns to these as a lesson to be learned during the week the doctrine of some chapter, and explains this to all in the simplest of language, clearly, vividly, and interestingly. To do this with any considerable degree of success requires the use by all the children of a series of Catechisms containing the same number of chapters, one for each Sunday of the Sunday-school year, teaching successively the same doctrines, and adapted to the various grades.

The teachers follow this instruction as given, noting down or remembering its principle points. Then in their respective classes during the week they strive as best they can to have each pupil in their charge memorize the lesson assigned, understand it thoroughly, believe its truth, and live in accord with its principles.

The children prayerfully, docilely, and attentively listen to the explanation of the priest, try to comprehend and remember what they can, learn the chapter given, accept its doctrine as true on the authority of Christ's infallible Church, and religiously practise the Christianity set forth.

III.

First in order comes the Sunday instruction. So to explain the Catechism that the children will conceive aright the ideas expressed by the answers, will render rational and greatly facilitate their work of memorizing. How may this instruction be successfully given? Many plans have been systematically devised and pursued, with varying success. All of

these, or at least most of them, embody, with modifications adapted to local conditions, the principle points of the following method.

Those children of the parish who are still studying the Catechism in any of its forms and who can possibly be present, are assembled punctually and orderly in a large hall or room. The priest is on hand among the first, to welcome all, to encourage, and commend good endeavor wherever manifest, and to exert a personal influence for good, especially over those who are inclined to be negligent and wayward. The several teachers of the various grades are present, not only to maintain order and thereby to enable the priest to devote his whole time and energy to the work of instructing, but also to observe the methods used and to hear the explanations and illustrations given. The opening prayer is devoutly said, and a hymn appropriate to the occasion fervently sung. During the entire session, the priest stands before the children as a messenger from Christ, bearing to them the glad tidings of salvation. From the first moment all should be made to realize that they are assembled for the most important work of life, for the saving and the sanctifying of their immortal souls, and that they are in the very presence of Christ, the Incarnate God, who is assisting their endeavor and is pleased with their success.

The priest begins his explanation by bringing before the minds of the children a brief outline of the preceding week's lesson, with its central doctrine clearly pictured forth and duly emphasized. He does this in order that, starting from that which is already known and familiar, they may the more easily and better understand the new doctrines that are about to be explained. This brief review should serve in reality as an introduction to the new lesson and as a preparation for its study. After it is finished, the instruction proper is begun. First, the chief and centrally fundamental truth of the lesson is pictured before the children in all its reasonableness by graphic word-painting, as strikingly and pleasingly as possible, and impressed on their minds and hearts, indelibly if it can be, by

means of judicious questioning, skilful repetition, apt illustration, and inspiriting story. At this point there is one thing which is all important and which should be repeated; the children must in some way be made to see and clearly understand the lesson's central, or fundamental doctrine. When this has been well done, it will be found comparatively easy to explain to them the subordinate doctrines in their logical order and relationship.

As to faith in what is taught, it will generally be found that the children already believe the doctrine or, at least, are willing to believe it as infallibly true on the authority of the Church. Hence the next thing to be done is to make a personal application of it to their lives. This application must be not only general, but also specific, referring particularly to those sins which they are most liable to commit, to those virtues which they should most carefully foster, and to those devotions which they should most fervently practise. In this way, they must be shown definitely what each particular lesson has to do with themselves as individuals, what blessings it offers, and how these are to be secured. Moreover, each child must be persuaded to learn the lesson thoroughly, and to derive therefrom the greatest possible benefit. Finally, the priest clearly reviews the instruction as given, calls into unity all scattered thoughts on the subject, impresses them more deeply on the mind and increases their influence for good over the heart. The closing prayer of thanksgiving for graces received is said with proper devotion, and the children are dismissed quietly and systematically.

Such in outline is the priest's most important work, but not his only one. In addition to this he must see that the several classes in Catechism held during the week are so arranged and conducted that, in as far as possible, every child of the parish will be induced to memorize, understand, believe, and put into practice the lesson assigned and explained. While planning this accomplishment, two classes of children are generally to be considered, those attending the Parish School and those attending the schools which are secular or public. What is to be done with each?

IV.

The Parish School children have daily a regular class in Christian doctrine, conducted by religious teachers, visited by the priest as frequently as possible, and at least in a general way under his direction. Excellent results are obtained when the lesson is divided into nearly equal parts, one for each day of the week, excepting for the last day, which is devoted to a review and recitation of the entire chapter. When the work of each class has been thoroughly done, the lesson is mastered by the individual children, and all are well prepared for the next Sunday instruction.

In regard to Public School children, however, the work of educating them in their religion is much more difficult, and, to say the least, the results obtained are far from satisfactory. The reasons for this are evident. They are as the sheep straying from the fold, to save which Christ left the ninety-nine. In spite of opposition and discouragement, everything possible must be done for each, even at extraordinary cost and sacrifice. On the last day not one of them should be found among the lost through any neglect of ours. But what can be done with them? To assemble them daily for catechetical instruction is found almost impossible. In fact, to secure their presence at two classes in Catechism during the week seems to be about the best that, under ordinary circumstances, can be effected. These children meet at some convenient time after their regular school hours. They are systematically graded, properly classified, and placed in charge of the several religious teachers. The priest goes from room to room and gives all the encouragement and assistance he can. The first class period is devoted almost entirely to the work of hearing and explaining the lesson, the second to its review and application. In many parishes local conditions may render greater efforts and better results possible; but even where this much is done methodically and thoroughly, vast and eternal good is effected with these children. Generally speaking, they are fairly well educated in the knowledge and practice of their religion.

V.

The priest's endeavor to have the children of his parish properly educated in Christianity should by no means cease after they have been dismissed from the Catechism Class. As yet his work has been but as the sowing of the seed. His saving efforts must be zealously continued until the good fruits thereof are maturely developed. In some way and by some means the children must be saved from evil and preserved in goodness. Herein, generally speaking, lies the hope of their salvation. Once they have been permitted to grow accustomed to the ways of sin and to become hardened by its degrading influence, it is almost impossible, without a special miracle of grace, to save them from its seductive thraldom. Complete reformation in this world rarely endures any considerable length of time. Hence it is absolutely imperative to labor with the children during their earliest years so as to save them from the formation of sinful habits. All that lessens the influence of Christianity over their minds and hearts, all that tends to lead them away from Christ into sin; in a word, all that is profane or blasphemous, degrading or immoral, must, in as far as it is possible, be kept away from their lives, or at least from the school. They must be educated as Christians should be educated, to know the truth of Christ, to think His ideas, to feel His love for goodness as also His hatred for sin, to desire His desires, to do His will, and thereby to live with Him and for Him both in this world and in the next. In as far as they have received this kind of education, they will strive to live in the state of grace, to serve God in all things, to pray fervently, to hear Mass devoutly, to receive the Sacraments properly, and, at least, when necessary, and, as soon as they are permitted to do so, to receive Holy Communion both worthily and frequently. This last is the supreme act of their lives, the crowning glory of Catholic education. For this all else is a preparation. Through this they will be induced and enabled to live before God and man as other Christs.

All this work, then, must be outlined and directed by the

priest in the Catechism Class of the Parish School, and must be accomplished through the coöperative endeavor of the entire parish zealously laboring with him in subjection and harmonious unity. If for its accomplishment, the people, the teachers, and the priests labor as they ought, knowing exactly what they are to do and how this may best be done, then Christ will certainly bless their efforts and give all assistance needed to make success complete.[1]

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[1] Those desiring a more thorough study of the subject are referred to Bishop Bellord's *Religious Education and Its Failures*, pp. 28-40, 60-62 and 70-71; Spirago's *Method of Christian Doctrine*, Chapter I.; and Father Feeney's *The Catholic Sunday School.* Chapters IV., IX., and XX.

Analecta.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

PRO LUCRANDIS INDULGENTIIS QUIBUSDAM SOLEMNITATIBUS EXTRAORDINARIIS CONFESSIO TRIBUS DIEBUS IMMEDIATE PRAECEDENTIBUS, SI INDULGENTIA CONCESSA EST TOTIES QUOTIES, DUOBUS AUTEM DIEBUS, SI SEMEL IN DIE, COMMUNIO VERO DIE PRAECEDENTI ANTICIPARI POSSUNT, DUMMODO IN ADIMPLENDIS CAETERIS OPERIBUS PRAESCRIPTIS NORMA GENERALIS SERVETUR.

URBIS ET ORBIS.

Quo Christifideles Indulgentiarum thesauro facilius perruerentur, haec S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, Decreto diei 9 Decembris 1763 cunctis fidelibus, quibus laudabilis est consuetudo accedendi semel in hebdomada ad poenitentiae Sacramentum, iam indultum concessit, vi cuius omnes Indulgentias acquirerent per ipsam hebdomadam occurrentes absque alia peccatorum confessione quae ceteroquin ad eas lucrandas foret necessaria. Huiusmodi vero

indultum pro aliquibus regionibus, attenta confessariorum inopia, etiam ad sacramentalem confessionem infra duas hebdomadas peractam extensum fuit. Insuper alio Decreto sub die 6 Octobris 1870 provisum est, ut ad confessionem et S. Synaxim quisque accedere posset die, qui illum immediate praecedit, pro quo aliqua Indulgentia sive ratione festivitatis, sive alia quacumque ex causa fuerit concessa.

Experientia tamen compertum est hisce indultis haud satis consultum, quando agitur de iis Indulgentiis lucrandis, quae aliquibus festivitatibus extraordinariis sunt adnexae, vel de iis, quas toties quoties eadem die acquiri datum est. Tunc enim ingens fit fidelium concursus ad sacramenta suscipienda, ita ut eorum pio desiderio multis in locis vix satisfieri posset, nisi confessio praescripta paulo anticipetur ab iis, qui qualibet hebdomada confiteri non solent, neque possunt.

Quapropter SSmo Domino Nostro Pio Pp. X. preces sunt exhibitae, ut desuper his de apostolica benignitate providere dignaretur, indulgendo ut confessio peragenda ad lucrandam Indulgentiam, si haec pluries eadem die sit concessa tribus diebus immediate praecedentibus, sin vero semel in die sit concessa, duobus tantum integris diebus anticipari queat.

Et Beatissimus Pater, in audientia habita ab infrascripto Card. Praefecto, die 11 Martii 1908, summopere exoptans maiori spirituali bono christifidelium prospicere, expositis precibus clementer annuere dignatus est, ita tamen ut praeter communionem pridie diei, cui est adnexa Indulgentia, permissam, in adimplendis ceteris operibus iniunctis regula generalis, circa modum et tempus in concessionibus praescriptum, servetur. Praesenti in perpetuum valituro. Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria eiusdem S. Congregationis die 11 Martii 1908

S. Card. CRETONI, *Praef.*

L. * S.

✠ D. PANICI, Arch. Laodicen., *Secret.*

II.

RECEPTIONES AD CONFRATERNITATEM B. M. V. DE MONTE CARMELO INVALIDAE SANANTUR.

Beatissime Pater, P. Praepositus Generalis Carmelitarum Discalceatorum, ad SS. pedum osculum provolutus, S. V. humiliter exorat, ut receptiones ad Confraternitatem B. M. V. de Monte Carmelo, quacumque ex causa usque ad hanc diem invalide peractas, benigne sanare dignetur.

Et Deus, etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Pio PP. X sibi tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secr. eiusdem S. C. die 4 Februarii 1908.

S. Card. CRETONI, *Praef.*

L. * S.

DIOMEDES PANICI, Arch. Laod., *Secr.*

III.

PROROGATUR IN PERPETUUM INDULGENTIA PLENARIA PRO SPECIALI CONSECRATIONE DEIPARAE VIRGINI.

Ad Futuram Rei Memoriam.

Ad augendam fidelium religionem animarumque salutem coelestibus Ecclesiae thesauris pia charitate intenti omnibus et singulis religiosis geminae congregationis a Beato Ludovico Maria Grignon de Montfort fundatae, nempe Patribus Missionariis Societatis Mariae et Filiabus a Sapientia nec non et singulis utriusque sexus fidelibus qui quotannis pie renovare censuerunt specialem Deiparae Virgini consecrationem, quam Beatus ipse composuit ac vere poenitentes et confessi et S. Communione refecti die festo Immaculatae Conceptionis Virginis Deiparae ac die vigesimo octavo mensis Aprilis vel propriam respectivae piae domus ecclesiam, secus uniuscuiusque parochialem, a primis vesperis usque ad occasum solis dierum huiusmodi, singulis annis devote visitaverint, ibique

pro christianorum principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, qua ex praefatis diebus id egerint plenariam omnium peccatorum suorum indulgentiam et remissionem quam etiam animabus christifidelium quae Deo in charitate consumptae ab hac luce migraverint per modum suffragii applicare possint, misericorditer in Domino concedimus atque elargimur. Praesentibus ad septennium valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur si ipsis praesentibus forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die 25 Februarii 1896, Pontificatus Nostri anno decimo octavo.

Pro D.no Card. De Ruggiero
N. Marini *Substitutus.*

Prorogamus in perpetuum.
Die 24 Decembris 1907.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic S. C. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem etc.

Datum Romae e Secretaria eiusdem S. C., die 22 Ianuarii 1908.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

IV.

Associatio sacerdotalis reparationis commendatur plerisque indulgentiis ditatur.

Beatissime Pater, Maria Eduardus Mott, presbyter e congregatione Missionis, ad pedes S. V. provolutus, humiliter exponit:

In pluribus dioecesibus erecta reperitur pia quaedam sodalitas, cui titulus *Associatio sacerdotalis reparationis*, eiusque finis et statuta ea sunt, quae sequuntur:

Art. 1. Associatio sacerdotalis reparationis ut finem intendit: 1° Christo Domino dignam reparationem offerre illis pro peccatis, quae amantissimum cor eius crudelius offendunt; 2° conversionem eorum, qui tanti nefas se reos efficiunt; 3° illorum, qui in bono perseverant, maxime sacerdotum, sanctificationem magis ac magis in dies crescentem.

Art. 2. Talis Associatio, essentialiter sacerdotalis, sacerdotibus praesertim constat. Attamen directoribus dioecesanis facultas facta est alias etiam personas aliquando et per modum exceptionis admittendi, dummodo aliquo voto Deo iam fuerint addictae.

Art. 3. Reparationem quam intendere debent, triplici modo sodales perficere possunt: 1° affective, compatiendo scilicet toto animi affectu dolori Cordis Iesu, cuius horrenda talia sunt causa, eique consolationem praebere nitendo; 2° effective, id est, effectivum Christo amorem impertiendo, ac proinde eo fidelius ei serviendo, quo gravius alii ab eo recedunt; 3° afflictive, seu afflictionem corporis aut spiritus libenter sustinendo, vel sibi voluntarie imponendo, ut pro tot ac tantis improbis gaudiis conveniens fiat compensatio.

Art. 4. Virtutes, quibus spiritus peculiaris huius societatis specialiter constat, sunt: 1° magna cordis mundities; 2° profunda humilitas; 3° amor Christi tener, fortis et invictus.

Art. 5. Associatio a directoribus dioecesanis, qui a respectivis Ordinariis nominantur in singulis dioecesibus, regitur iuxta spiritum, leges et consuetudines ei propria, sub auctoritatem tamen unius directoris generalis.

Art. 6. Associationis patronus coelestis est S. Michaël Archangelus. Eius festa primaria sunt: Cordis Jesu Sacratissimi et S. Michaëlis Arch., secundaria vero, ea quae Passionem Domini, Sanctissimam Eucharistiam, Immaculatam Conceptionem et compassionem B. Mariae Virg. spectant, nec non festum Sancti Vincentii a Paulo.

Art. 7. Devotiones huic sodalitati speciales eae sunt, quae pertinent ad Christi Passionem, ad Sanctissimam Eucharistiam, ad cor Jesu Sacratissimum et ad Mariam sine labe originali conceptam.

Art. 8. Sodalibus obligatio nulla exterior imponitur. Singuli tamen nituntur in eadem reparationis mente uniri, pias Associationis observando consuetudines, speciatim recitando quotidie Psalmum *Miserere*.

Art. 9. Omnes et singuli sodales, quamvis semper et ubique reparationi addicti, diem tamen unum in unaquaque hebdomada eligunt, quo illi specialiter vacant. Tali die intentio saltem secundaria missae quam celebrant aut celebrandam procurant, aut cui assistunt, nec non et Communionis sacramentalis quam peragunt, ad reparationem dirigitur.

Quo vero sodales ad finem huiusmodi piae Associationis assequendum magis excitentur, humilis orator enixe petit a S. V. ut illis sequentes indulgentias concedere dignetur. *Plenariam:* 1° die quo Associationis nomen dederint; 2° Feria V in Coena Domini; 3° in solemnitate Corporis Christi, vel una die infra octavam; 4° in festo SS.mi Cordis Iesu; 5° in festis Inventionis et exaltationis S. Crucis; 6° in singulis festis quibus Passio D. N. I. C. recolitur, a feria III post Dominicam Septuagesimae ad feriam VI post Dominicam IV Quadragesimae, inclusive; 7° in festo Immaculatae Conceptionis B. M. V.; 8° in utroque festo Septem Dolorum eiusdem B. V.; 9° in festo S. Michaëlis Archangeli; 10° in festo S. Vincentii a Paulo conf.; 11° semel in mense, die cuiusque sodalis arbitrio eligenda dummodo praefatis diebus sodales sacramentali confessione expiati missae sacrificium fecerint, vel saltem ad S. Synaxim accesserint, et ad mentem S. V. pias preces ad Deum fuderint; 12° in mortis articulo, si uti supra dispositi, vel saltem contriti SS.mum Iesu nomen ore si potuerint, sin minus, corde devote invocaverint. *Partialem:* 1° septem annorum totidemque quadragenarum: (*a*) quoties, corde saltem contriti ac devote, sodales aliquem poenitentiae actum iuxta finem Associationis exercuerint; (*b*) semel in hebdomada, die, quem ad reparationis exercitium, iuxta Associationis statuta, specialiter elegerint, dummodo ad mentem S. V. oraverint; 2° trecentorum dierum, quoties corde item contriti sodales quinque Crucifixi Domini vulnera devote osculati fuerint, pias reparationis intentiones renovantes; 3° centum dierum pro unoquoque bono opere pietatis vel chari-

tatis. Implorat tandem humilis orator, ut S. V. omnes et singulas praefatas indulgentias, excepta tamen plenaria in mortis articulo lucranda, animabus etiam in Purgatorio degentibus applicabiles esse declaret. Et Deus, etc.

SS.mus D.nus Noster Pius PP. X, in audientia 22 Ianuarii 1908 ab infrascripto Card. Praefecto S. Congr. Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia iuxta preces; ut autem consulatur unitati non minus quam perennitati praedictae Associationis, idem SS.mus, cui maxime cordi est eiusdem per orbem diffusio, mandavit ut Director generalis, a Superiore generali Congregationis Missionis pro tempore existenti designetur, sive extra sive intra eius religiosam familiam. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. Congregationis, die 22 Ianuarii 1908.

S. Card. CRETONI, *Praefectus.*
✠ D. PANICI, Archiep. Laodicen., *Secr.*

E SACRA CONGREGATIONE RITUUM.

OFFICIUM CUM MISSA PROPRIUM S. MELANIAE IUNIORIS, VIDUAE, SUB RITU DUPLICI MINORI APPROBATUR.

Cupiens R.mus Pater Laurentius Cossa, Vicarius generalis Congregationis Clericorum Regularium a Somascha, et rector ecclesiae sancti Hieronymi a charitate in alma Urbe, ut cultus sanctae Melaniae iunioris, viduae, augeatur, quae Romae ornamentum, de Ecclesia universa benemerita praesertim omnigenis charitatis opibus, ab illius aetatis luminibus S. Augustino et S. Paulino veluti decus sanctitatis merito laudata fuit; Officium cum missa proprium concinnandum curavit, illudque ex recenti opere historico E.mi D.ni Cardinalis Rampolla atque ex congruis Sacrarum Litterarum locis depromptum, Sanctissimi Domini Pii Papae Decimi sanctioni humillime subiecit.

Quum vero ad iuris tramitem, E.mus et R.mus D.nus Cardinalis Seraphinus Cretoni, Sacrorum Rituum Congregationi

Praefectus, Relator, in ordinariis Sacrorum Rituum comitiis, infrascripta die, ad Vaticanum habitis, eiusmodi Officium cum missa de sancta Melania iuniore proposuerit; E.mi et R.mi Patres sacris tuendis Ritibus praepositi, re maturo examine perpensa, rescribendum censuerunt: *Pro gratia, et ad E.mum Ponentem cum Promotore fidei.* Die 10 Decembris 1907.

Demum revisione rite peracta, hisque omnibus Sanctissimo Domino Nostro Pio Papae Decimo ab eodem infrascripto Cardinali Praefecto relatis, Sanctitas Sua sententiam ipsius Sacri Consilii ratam habens, suprascriptum Officium cum missa proprium de sancta Melania iuniore, vidua, sub ritu duplici minori, benigne approbare dignata est, favore ecclesiae sancti Hieronymi a charitate de Urbe et aliarum ob peculiaria adiuncta petentium; illius festa recolendo absignata die 30 Decembris; servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 11 iisdem mense et anno.

S. Card. CRETONI, *Praef.*

L. * S.

✠ D. PANICI, Arch. Laodicen., *Secret.*

E SACRA CONGREGATIONE CONCILII.

ROMANA ET ALIARUM.

DUBIORUM CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO.

Propositis in generali Congregatione diei 28 Martii 1908 sequentibus dubiis, nempe:

I. *Utrum validum sit matrimonium contractum a catholico ritus latini cum catholico ritus orientalis non servata forma a decreto* Ne temere *statuta.*

II. *An in Art. XI, § 2 eiusdem decreti sub nomine* acatholicorum *comprehendantur etiam schismatici et haeretici rituum orientalium.*

III. *Num exceptio, per Const.* Provida *in Germania inducta, censenda sit uti mere localis, aut etiam personalis.*

IV. *An Ordinarii et parochi nedum explicite sed etiam implicite* "invitati ac rogati," *dummodo tamen* "neque vi

neque metu gravi constricti requirant excipiantque contrahentium consensum," *valide matrimoniis assistere possint.*

V. *An ad licitam matrimonii celebrationem habenda sit ratio dumtaxat menstruae commorationis, aut etiam quasi-domicilii.*

VI. *Utrum sponsalia, praeterquam coram Ordinario aut parocho, celebrari valeant etiam coram ab alterutro delegato.*

VII. *Utrum sponsalia celebrari possint dumtaxat coram Ordinario vel parocho domicilii aut menstruae commorationis, an etiam coram quolibet Ordinario aut parocho.*

Emi Patres, omnibus sedulo perpensis, respondendum mandarunt:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *Exceptionem valere tantummodo pro natis in Germania ibidem matrimonium contrahentibus, facto verbo cum SSmo.*

Ad IV. *Affirmative.*

Ad V. *Affirmative ad primam partem, negative ad secundam.*

Ad VI. *Negative.*

Ad VII. *Posse celebrari coram quolibet Ordinario aut parocho, dummodo intra limites territorii eiusdem Ordinarii vel parochi.*

Die autem 30 dicti mensis Martii SSmus Dnus Noster, audita relatione infrascripti Secretarii S. C. Concilii, supra relatas Emorum Patrum resolutiones ratas habuit et approbavit, quibuslibet in contrarium minime obstantibus.

✠ VINCENTIUS Card. Ep. Praenest., *Praefectus.*

B. PAMPILI, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

1. S. Congregation of Indulgences. 1. Announces the privilege whereby the sacramental confession which is requisite for the gaining of a Plenary Indulgence, when the Indulgence can be gained several times on the same day, may be made on any of the three days that immediately precede the Feast itself: if, however, the Indulgence may be gained only once on the Feast, the sacramental confession may be made on either of the two immediately preceding days; likewise the Communion prescribed for the gaining of the Indulgence may be received on the day before that to which the Indulgence is attached. For the rest, the general regulations attaching to each concession are to be observed.

2. All receptions, made on or before 4 February of this year, into the Confraternity of Our Lady of Mt. Carmel that may have been invalid for any cause, are now declared to be valid.

3. The Plenary Indulgence that was attached to Blessed Louis Maria Grignon de Montfort's form of consecration to Our Lady, Mother of God, is withdrawn.

4. States the purpose and statutes of the "Associatio sacerdotalis reparationis," and enumerates the indulgences that may be gained by the members of the same.

S. Congregation of Rites approves for certain churches a proper Office and Mass of St. Melania Junior, Widow, as a feast of double minor rite. (In the Conference department of this number, pp. 77-80, we give three elegant Latin hymns composed by Fr. Francis X. Reuss, C. SS. R., in honor of the Saint.)

S. Congregation of the Council answers several doubts that have arisen from the decree *Ne temere* on Engagements and Marriages. (A Commentary on these questions will be found at pp. 24-38 of this issue of the Review.)

APOSTOLIC LETTER OF PIUS X IN COMMENDATION OF THE SOCIETY FOR THE PRESERVATION OF THE FAITH AMONG INDIAN CHILDREN.

The following is the text of an autograph letter of the Holy Father to Cardinal Gibbons, President of the Bureau of Catholic Indian Missions, commending the Society for the Preservation of the Faith among the Indians to the hierarchy, clergy, and laity of the Church in the United States, and exhorting all to coöperate in the great work which the Society was formed to promote:

To Our Beloved Son James Gibbons, Cardinal of the Holy Roman Church, Titular of Saint Mary's beyond the Tiber, Archbishop of Baltimore, and to all Our other Venerable Brethren, Archbishops and Bishops: this Apostolic Letter concerning the holy undertaking of safeguarding the Faith among the Indians of the United States of North America.

Pius X Pope.

Dearly Beloved Son and Venerable Brethren, Health and Apostolic Benediction:

Among the chief glories of the Catholics of America must be enumerated their achievements in spreading the Catholic Faith among the people of their own nation, and the example they have set the rest of the Catholic world in promoting by their energy and generosity the cause of religion and the welfare of souls.

The knowledge of this inspires us with consoling assurance at this particular time when in our solicitude to protect as effectively as possible and in the most practical manner the interests of Catholicity among the American Indians, we have come to realize the necessity of arousing our Catholic people in America to activity and of stimulating their zeal in behalf of these their brethren in the Faith.

We realize the many and grave difficulties incidental to the noble work of providing for the education of Indian children in Catholic schools, and we are aware how active in the prosecution of this work has been the Society for the Preservation of the Faith among Indian Children, established by you;—a society which spares no effort to protect the Faith of the Indians against

every peril and to propagate the Faith among the Indians in every way.

This Society is adapted to the end for which it has been instituted, as it endeavors to arouse the people to the importance of taking an active interest in the souls of the Indians; as it, likewise, collects a fee from each of its members, and thus, besides combining their efforts, it unites their resources, and so, by defraying the expenses necessitated by the Catholic Indian Schools, makes it possible to keep up these institutions.

In consideration of what, with due encouragement, this Society can accomplish for the development of citizenship, for civilization and particularly for Religion, in which the Indians, deprived of Catholic schools, will, without doubt, suffer injury, to say nothing of the loss of souls, We are convinced that it is incumbent upon us as a duty of our Apostolic Office to commend this Society to the Bishops, to the Clergy and to the faithful of the United States of America, to the end that it be established in every parish.

Of one thing we feel assured, namely, that the Indians will not be deprived of the blessings of salvation nor yet of the advantages of Christian education, if the other faithful children of the Church in America, regarding them as their brethren—all Christians being members of the one family of Christ—and manifesting their devotion to them, make it a point, one and all, to enroll their names and contribute their fees as members of this Society.

As a pledge of heavenly graces and a token of our benign interest, with all affection in our Lord, we impart to you, the Bishops and the faithful, and to your work, the Apostolic Benediction.

Given at Rome at St. Peter's, the third day of April, 1908, the fifth year of Our Pontificate.

PIUS X, POPE.

CHANGE OF TEACHING IN OUR SEMINARIES.

Editor, THE ECCLESIASTICAL REVIEW.

The ECCLESIASTICAL REVIEW — much to its credit — often reminds its readers of the importance of Seminary training. Suggestions to this end are frequently offered in its pages by writers

both at home and abroad. Our Seminary Faculties will eventually have at their disposal ample material from which they may draw in organizing courses and selecting text-books. Such procedure implies no disparagement of the plans proposed by the Second and the Third Council of Baltimore for the government of seminaries in the United States; on the contrary, it is encouraging to see how the solicitude of the framers of those plans is continued.

The education of the clergy is, of course, not to be promoted by public opinion. There is no intention of creating such an opinion, with a view to appeal thereto. In obedience to the wish of Holy Church, however, which is for the best possible training for the ministry, writers do well to present their views looking toward further progress in the teaching and discipline of Seminaries in this country. The recent enactments and the plan of studies for Italian Seminaries sent out by the Holy Father himself lend much weight in this connexion.

Changes are certainly not to be such as would break the link of traditional subject-matter, nor even of customary methods followed in Seminaries. Still, they should be such as may insure, if possible, better results in the efficiency of the clergy in furthering the Kingdom of Christ in due time and place.

What assurance in this direction is afforded by the solicitude for the purity and soundness of teaching in Seminaries shown by Pius X in his opportune Encyclical on Modernism! How definite his purpose, how determined his action, in his reform of Seminaries in Italy!

He will have the care of Seminaries in the hands of the bishops. Because they are the nurseries of priestly life, he wishes Seminaries to be under the entire charge of Shepherds, "quos posuit Spiritus Sanctus regere Ecclesiam Dei."

Those who are actually engaged in the work of training young levites in the Seminary—a most noble occupation—and those who closely watch the result of it in the ministry, can greatly coöperate toward a richer fruitfulness by their suggestions if based on the mind and laws of the Church.

Hence the interest of the REVIEW and the zeal of the writers with respect to teaching in the Seminaries are certainly worthy of praise and consideration.

Strangely enough, the disciplinary and ascetical parts of Semi-

nary training in this country are hardly ever discussed. The topic is ordinarily the intellectual method and matter. Probably it is because our Seminaries generally are in charge of religious bodies that writers rarely touch on these sacred subjects. Then too, presumably, because these features of training are less subject to change and are commonly not neglected, few venture to call them in question. Nevertheless occasionally a voice is heard proposing some change even in this direction. A priest's practice of meditation and the habits of discipline in the ministry are due to his Seminary training. His sermons, his management of the care of souls, are as much influenced by asceticism as by study. Though not a religious, his life must nevertheless be religiously ordered.

The history of Seminary pedagogy is very ancient. Treatises on how clerics should be practically trained are found in the early Church. Before St. Augustine wrote his *De Doctrina Christiana,* councils and bishops had made rules for the preparation of candidates for the ministry. Some of these rules remain to this day. Rhabanus Maurus, who sometimes quotes verbatim from St. Augustine's treatise just mentioned, compiled his *De Institutione Clericorum* in 817. It continued to be the basis of clerical education in Europe until the Council of Trent framed its well-known decree on Seminaries. In accordance with that decree St. Charles Borromeo, in 1580, designed his plan for the management of Seminaries. In our own day that same decree is adapted to present conditions by Pius X, who has ordered new regulations modifying its reading so as to suit clerical training in Italy. His action serves as a model for bishops the world over.

Some writers on the reform of asceticism and studies in Seminaries seem to think these features of clerical training are indifferent, fluctuating quantities, while they are in truth the results of constant thought and experiment. The internal and external growth of the Church are like a water-mark showing their rise and fall—a standard of how the Church's laws are observed or neglected in Seminaries; for the Seminary is, after all, an organ of the Church. We might find an illustration of this in the life of the Master Himself. The function of that organ is vital; it furnishes the laborer in the vineyard with what he needs to do his work. Its complexion may differ in different countries, but its purpose and operation are the same. While it adapts itself to

time and place, it cannot commute its function so as to work a substantial change in the ministry. Any reform, therefore, which would result in a change of character in clerical education is foredoomed.

The same history that proves the continuity of Seminary training disproves its stagnation. It should be up to date. Here might aptly be quoted what Pope Leo XIII once remarked on Catholic enterprise in natural sciences: "Oportet praeire." Theory, however, is not so much here needed as practice; the lines of experiential knowledge treasured up from the long history of Seminary management ought to lead to practical results furthering the progress of the Church in our country.

There is a point made in an article, in the April number of the REVIEW, entitled "Change in Seminary Teaching," which it would be well to note in connexion with what has been said above. The article does not embrace the entire subject of Seminary teaching: it only suggests how some of the course might be arranged; how, besides knowledge, the change would produce a permanent love of study, which "is of extreme importance in a priest, whether we consider his personal security or his ministerial efficiency."

The point may be given in the writer's own words: "We wish to bring the student to vital knowledge of Scripture and Tradition, not merely to hear them, but to taste of them, and to drink of them, and to such a degree that, having experienced how good they are, he shall not turn away from them to the bitter waters of Mara" (p. 387). In other words: "The student should read and handle and understand the masterpieces of which his textbook speaks."

Certainly, that should be done. It would make the student self-reliant. To get knowledge at first-hand is peculiarly attractive. Since Scripture and Tradition are the channels of faith and morals and of ritual and ecclesiastical discipline, the student will be apt to appreciate his studies more highly, if he familiarizes himself with their original sources. It will stimulate his appetite for knowledge. A taste for study will be effected that will probably endure.

The suggestion is not new. It has been tried. Even now there are Seminaries in which hours are set apart for the study of "sources" under the guidance of the teachers, whilst at Universities entire courses are arranged for the study of specialties and

in preparation for academic degrees. But the question is, how can a Seminary offer such an advantage to its pupils without impairing the main course of its training? Or should the curriculum provide for a more extensive treatment of some special subject to the exclusion of other less relevant branches?

It must not be forgotten that the rudiments and elements of Theology—principles and deductions, dogmas and laws—must, in all the various branches of sacred science, be taught by such methods and with such completeness as to enable the candidate for Holy Orders to undertake the care of souls immediately on leaving the Seminary; he must have practical knowledge of liturgy and of such forms of business as are required for the management of parish and school. How much—or rather, how little—time this will leave for any profitable delving into the original sources of sacred science any one who has taught in our Seminaries will know. In the early Church the matter was comparatively easy. The Scriptures and the Canons were the texts for the cleric. Nowadays, however, the sciences have developed from these vast materials, which would baffle the tyro of theology, even if he were able to read the ancient languages with facility.

The difficulty is how to ensure the amount of information necessary for the efficient exercise of the sacred ministry. What must be avoided is a merely mechanical training. The clergy cannot afford to be manipulators; they must be knowers and doers. The seminarian is not supposed to construe sacred science itself from its sources; but the professors are to convey it; by study, by reason, and not simply by memory, should he acquire what at least is necessary and helpful for the ministry. This does not imply a lowering of the standard; the professor must direct his labor in a manner that students who are able will also acquaint themselves with the Scriptures and the Fathers, beyond what is adduced in proof or explanation of the respective questions in theology. The task of the professor it is to create, as far as he can, a taste for study after the completion of the Seminary course. In many cases he must leave actual study to future emergency.

The Bible, of course, should be read, not simply the Introduction. Hermeneutics must be treated. Patrology, too, should consist in reading some entire treatises of the Fathers. And it would appear that the *Summa* of St. Thomas, since it is the classic of scholastic theology, could be made clear enough to a student of the twen-

tieth century for him to learn how the great minds of the Middle Ages concentrated the doctrines of the Fathers and Councils by a method which, besides the knowledge imparted, would give him such a frame of mind as modern errors could hardly unsettle. All this comes within the scope of ordinary clerical training, and is, or should be, taught in our Seminaries.

The suggestion, however, bears mainly on the department of Apologetics. These "should employ the energy now expended in establishing theses from fragmentary data upon preparing and arranging and lessoning from the more copious data in which these theses establish themselves" (p. 387). This makes the point of change still more specific. "At any rate," the writer goes on, "the process would involve the coördinating of the matter now distributed among the departments of Dogma (general and special), Scripture, Church History, and Christian Archeology." Here is offered a view of the function of that branch which grew on the tree of Sacred Knowledge after Melchior Canus's treatise on *De Locis Theologicis*. Not that there was no defence in Theology before, no rational account of faith, for St. Thomas had written his *Contra Gentiles*, and, long before, St. Augustine had written the *Civitas Dei;* but that, now, owing to change of front, Catholic Theology is compelled to array its forces against agnosticism, historical criticism, and the ever-increasing numbers of the Protestant sects.

There is much talk about change in Seminary teaching with respect to Apologetics. The cry is: "Give us defenders of the faith! The old method did good service; but at present we need reasoning that is compatible with the modern temper!"

Happily for us the Encyclical on Modernism clears the way for action. It is needless to quote here those concluding parts that refer to teaching in the Seminaries. Some years ago there was a rush for modern methods in Apologetics. While the old moulds were eagerly broken in obedience to the demand for new ones, some minds lost sight of truths and principles, the want of which was the precise cause of defection and ill-will against scholastic philosophy and theology. The Encyclical "Pascendi gregis" has put a stop to inconsiderate changes and arrested the tendency toward excessive connivance with the methods of modern agnosticism.

The Encyclical, however, by no means forbids the natural development, the progress of Theology. It must advance; and it is

in Apologetics that advance begins. Opposition is noticed there first. The fight is not only against the world, the flesh, and the devil, but against the powers and principalities of intellectual life. If a change of front is necessary, it must be made in Apologetics. There caution is essential. There the edge of the syllogism is of no avail, since everybody avoids it; and yet how can any science—the Sacred Science above all—do without it? The writer of the article alluded to warns us not to forget "that an unusual power of dramatization is necessary in the preacher who makes the *Summa* his handbook." Quite true. Yet any one who has taught in the Seminary will concede that it is necessary to confirm the candidate for Holy Orders in the faith, and thus enable him to commit it to others, by teaching him and making him study the elements, principles, conclusions, and deductive procedure of Sacred Science.

The ordinary time allotted for training in the Seminary will not produce specialists. We need the University for that. If there is a change to be made in teaching Apologetics in our Seminaries, let it follow the ruling of the Encyclical mentioned: "It is certainly necessary to attach greater importance to positive theology, but without the least detriment to scholastic theology." What was ordered by Leo XIII with respect to the study of natural sciences in their relation to theology is emphatically reaffirmed by Pius X. A change can relate only to method and special subjects, not to the displacement of fundamentals.

Jefferson City, Missouri. JOS. SELINGER, D.D.

HYMNI TRES IN HONOREM S. MELANIAE JUNIORIS.[1]

I.

Civi plaude tuae, Roma, Melaniae,[2]
haeres quae veterum clara Quiritium,
abjectis opibus, vivere maluit
Christi pauperis assecla.

[1] Hi sponte mihi subierunt hymni, perlecto vix amplo et splendido volumine, quod nuper Emus Cardinalis M. Rampolla del Tindaro de vita gestisque S. Melaniae junioris, patriciae Romanae, typis Vaticanis impressum, in lucem edidit; in quo lector haeret, quid miretur magis: an immensam auctoris doctrinam et eruditionem, an intimos pietatis sensus, an denique jucundissimam dictionis elegantiam.

[2] In voce *Melania*, latina lexica secundam syllabam corripiunt: quod si admittatur, nomen illud excludi ab his versibus debet. Ne omissio haec

" En (sic Publicolae filia cogitat)
en Jesus eguit: natus in algido
humentique specu; nudaque victima,
morti traditus horridae."

Haec volvens, tunicas femina nobilis
scindit purpureas; detrahit aurea
collo, brachiolis, fronte monilia,
gemmis fulgida regiis.

Aedes marmoreas, cum viridario
pleno deliciis, deserit urbicas;
totoque orbe jubet, nescia finium,
divendi sua praedia.

Templis donat opes; donat egentium
densis agminibus: rege beatior,
quum tandem loculis, ante tumentibus,
Nummos excutit ultimos.

Une et trine Deus, nostra fugacibus
corda avelle bonis; facque, Melaniae
adjutos meritis, nos premat unica
rerum cura perennium.

II.

Decreverat Melania,
Agnetis instar, nuptias
nescire, et usque virginum
velo nitere candido.

At durior negat pater
audire vota filiae,
quam Piniano dexterâ
tradit prehensâ conjugem.

Aegre ferenti flameum [3]
sic Pinianus: " Edito
haerede primo, foedera
fraterna mox inibimus."

accidat, syllabam ego longam facio; neque, ut arbitror omnino temere: nam graeca vox Μελαίνα (*Nigra*) secundam syllabam, in qua diphthongus est, necessario producit.

[3] Erat flameum velum crocei aureive coloris, novae nuptae impositum.

Fidemque servat integram
promissor; etsi, mysticâ
lustratus undâ, subvolat
haeres ad astra parvulus.

Fratrem sororis sanctitas
ad gesta sancta provocat;
praeit magistra, consequi
alumnus ardet fervidam.

Justum videre crederes
Joseph, studentem pressius
intaminatae Virginis
vestigiis insistere.

Qui trinus audis, o Deus,
unusque, te Melaniae
laudent Satorem deflua
aevum per omne saecula.

III.

Sacrum, quod almi dextra Paracliti
scripsit, Volumen casta Melania,
dum sol nitet, dum nox nigrescit,
continuis meditatur horis.

Legentis imum pectus ut aestuat!
Ardere Jesum discit in aureo,
quem volvit indefessa, Libro;
discit item deamare fratres.

Quotquot Redemptor rura vel oppida
obivit olim, filia consulum
devota visit; visit ustae
Thebaidis loca sanctiora.

Illic quiescit, Rex ubi siderum,
humi volutus, sanguinis uberem
sudavit imbrem: laeta moestum
nidificare penes Magistrum.

Ibi, petrosi verticis incola,
gemit columbae murmure flebili;[4]
mens donec, alis explicatis,
evolat ad Solymam beatam.

O pulchra, coràm visa Melaniae,
Trias creatrix, gaudia caelitum!
quando, fugatâ nocte saecli,
Sol radians, oriere nobis?

P. FRANC. XAV. REUSS, *C. SS. Red.*

"SUB ANNULO PISCATORIS."

Qu. What is the force of the red stamp which is usually found at the bottom of parchments containing, in a rather primitive style of script, the concessions of the "*Portiuncula* ad septennium." I don't see anything artistic in that sort of seal, which is unlike that used on other documents issued by the Sovereign Pontiff. These usually have the papal coat-of-arms, or the tiara and keys, artistically engraved. Is there any sentiment implied in using the old seal of the Fisherman?

Resp. The stamp referred to is marked by the rude image of St. Peter casting his net, around which, in the upper part of the sphere, is the name of the reigning pontiff ("Pius . X . Pont. Max."). It serves in place of the seal attached to papal briefs, and signed "Datum sub annulo piscatoris," since the thirteenth century. It originated, as far as dates can assure us, under Clement IV. The seal is usually broken by a solemn act of ceremonial at the death of the pope, and another, containing the name of the newly-elected pontiff, is made in its exact likeness. Formerly it was invariably impressed in red sealing-wax, opposite the signature at the bottom of the brief; and, to prevent the seal getting broken in the transmission by messenger, it was covered with a transparent piece of parchment. Since 1843, when a less guarded method of handling through postal transmission took the place of

[4] Columba mea in foraminibus petrae, . . . sonet vox tua in auribus meis. (*Cant. Cant.*, II, 14).

confidential agents carrying such documents, the old seal was entirely discarded and a red stamp, such as is seen on these parchments at present, took the place of the wax seal, since the latter might easily be detached in the course of a long journey by mail.

WHY THEY NEED A BAPTISMAL CERTIFICATE.

Qu. What grounds are there for clause No. 19 in the summary "What the People should know" in reference to the new matrimonial legislation, as commented on by Fr. McNicholas in the REVIEW? I refer to the words, "when contracting parties are to be married in a church where they were not baptized, they should before marriage secure their baptismal certificates." I cannot find any such expression in the *Ne temere*, and ask for information, not at all to be captious. M.

Resp. The terms of the Decree setting forth the new matrimonial regulations do not require the actual presentation of the baptismal certificate by persons who come to be married, even in a parish other than the one in which they were baptized. But in view of the obligations which the priest who acts as *testis auctorizabilis* to the marriage assumes, and which are in a manner transferred also to future pastors, who must rely upon the accuracy of the first record of the wedding in the baptismal register of the original parish of the contracting parties, the insistence upon written evidence of the baptismal domicile is of such importance as to urge its being done, *wherever it is possible*, from the very beginning of the new method of registration.

In the first place the baptismal certificate will furnish the address to which the officiating priest of the marriage ceremony must forward, directly or through the *curia*, the notice for insertion in the baptismal register of the contracting parties' natal parish or parishes. Aside from the danger of being misled by parties who do not realize the complications that may arise from misstatements on their part regarding the place of their birth, it is easy, especially with our immigrant population, to misunderstand the names and

dates given, and thereby cause errors and omissions in the required information to which the keeper of the baptismal records is entitled, and to which inquirers of future generations can turn as one of the reliable sources of information regarding the *status liber* of contracting parties, whether in their first or subsequent marriage. The record, if verifiable, will furthermore have a legal force affecting legitimacy, inheritances, and other civil consequences arising from documentary evidence of births and marriages.

This secondary feature of accurate registration in the baptismal and matrimonial books is evidently an integral element in the purpose of the ecclesiastical legislators, inasmuch as it is the best, and in some cases the only trustworthy, means of verifying the freedom or *status liber* of applicants, who may not be known personally to the pastor or priests of the parish. To make the baptismal records serve as evidence in such cases it is necessary that the entries be made upon accurate data and in every case where it is possible. In this way pastors and people of the next generation will be saved an immeasurable amount of embarrassment, since the marriage record can be traced and verified in the parish or parishes of the couples' origin.

No doubt the legislators foresaw that at present it is impossible in many places to exact the desired evidence, and hence they did not express in formal terms what the purpose of the law seems to imply if it is to have its full effect. Dr. Cronin [1] refers to this matter in the following words: "The end of the law remains always the same, viz. to prevent secret or clandestine marriages, to ensure the publicity of the contract. The substance of the law therefore remains unchanged; the contract must be made before the local parish priest and two witnesses, and thus the essential publicity, or, in other words, the capability of proof on the testimony of trustworthy witnesses, was secured. But as the witnesses are not always personally available, and, at any rate, cannot live forever, it was desirable to have a permanent record of the marriage, in

[1] *The New Matrimonial Legislation*, p. 248.

order that its publicity might be still further ensured in practice. Hence the obligation of keeping a register of marriages was imposed by Trent; but as it was something over and above what was absolutely necessary for the *essential* publicity of the marriage, this was not made a condition of validity, but was imposed as an obligation in conscience. But nowadays, on account of the fluctuations of the population, mentioned above, this provision hardly suffices to secure that practical publicity of marriage which is so desirable and necessary. *It would not be very difficult to conceal effectually a marriage that has been celebrated in a remote district where the contracting parties were unknown, if the marriage were registered only in the parish where it took place.* . . . The advantage of having a record of marriage in the baptismal register is obvious, for *in future it will be sufficient to call for the baptismal certificate in order to have proof of* the marriage or the *status liber* of anyone."

The Abbé Boudinhon, whom Dr. Cronin cites, says on the same point: "It is prescribed that henceforth the marriage must be reported to the pastor of the parish where each of the contracting parties was baptized, in order that a record of it may be added to the baptismal register. The reason for this measure is evident: the object is to *prevent divorced persons and others from fraudulently contracting a second marriage.*" All this makes it plain that the mere verbal statement of the contracting parties as to their baptismal origin is not a sufficient guarantee against double marriages for which a witnessing pastor might eventually be made responsible before the public.

If this process entails a certain amount of trouble to which our clergy have not been accustomed, it must be remembered that the system of registration observed by the civil authorities, and which is in many localities imposed upon the clergy as official witnesses, is by no means less exacting. Thus in Australia, the clergy receive regularly from the Registrar-General's Department (Victoria) a book of *Instructions for the Guidance of Clergymen relative to the Celebration and*

Registration of Marriages. This book contains the full text of the civil law and tables and methods of registration which entails in each case the issuing of three separate certificates of marriage. The following is a specimen of the latter document which we owe to the courtesy of the Rev. I. M. Kissane (Clinton, Iowa), and which forms only a small portion of the details to be entered. In these instructions even the hour of the day in which marriages may be legally celebrated are specified.

IN THE COLONY OF VICTORIA.

CERTIFICATE OF MARRIAGE.

District No. in Register

On at

Marriage * was solemnized between us according to the

Signature

DESCRIPTION.

Residence { Present / Usual

Age

Rank or Profession

Condition

If Widower { Former Wife } Deceased in { Children— Living Dead

Birthplace

Parents' Names and Rank or Profession { Father / Mother / (Maiden Surname)

Signature

DESCRIPTION.

Residence { Present / Usual

Age

Rank or Profession

Condition

If Widow { Former Husband } Deceased in { Children— Living Dead

Birthplace

Parents' Names and Rank or Profession { Father / Mother / (Maiden Surname)

I [*name of Minister Registrar-General or other officer*] being [*designation*] do hereby certify that I have this day at [*place*] duly celebrated marriage between [*name, designation, and residence of husband*] and [*name, designation, and residence of wife*] after notice and declaration duly made and published as by law required.

Dated this day of 18

Signature of Minister Registrar-General or other officer } *A. B.*

Signature of parties to the marriage } *C. D.*

Witnesses—

*After banns or by license.

By Authority: ROBT. S. BRAIN, Government Printer, Melbourne.

DISSOLVING FORMAL BETROTHALS.

Qu. Since betrothals in order to receive recognition in ecclesiastical courts must be made in writing before witnesses, I presume that their dissolution requires an equally formal act on the part of the contracting parties. What sort of cause would suffice to break a formal betrothal? Is it not to be regarded simply as a serious promise, since it does not carry with it any impediment that might prevent the validity of an actual marriage contracted in spite of it, unless it be an action for breach of promise?

Resp. A formal betrothal is a contract that binds the parties concerned in it as a matter of justice. In respect of relatives in the first degree of consanguinity the betrothal begets moreover a diriment impediment, so as to render a subsequent marriage with such parties invalid (*publica honestas*).

Reserving this twofold obligation, a betrothal is formally annulled by the mutual consent of the two parties engaged, and this consent is sufficiently authenticated by the surrender or destruction of the written instrument indicating its existence. Should it happen that the written engagement contract cannot be found, it is advisable, though not obligatory, to have a written revocation. The other causes affecting an annulment of the written contract are enumerated by Dr. Meehan (article "Betrothal" in *The Catholic Encyclopedia*) as follows:

By a diriment impediment, which subsequently arises between said parties. In this case the innocent party is released from his or her obligation, but not the one through whose fault the impediment arose. The latter may be held to the contract, if the impediment be such that the Church can dispense from it.

By a valid marriage entered into with a third person.

By protracted delay on the part of either of the contracting parties in fulfilling the agreement to marry, in which case the innocent party is released from obligation.

By one of the contracting parties choosing a higher state of perfection, as for example by solemn profession in a religious order, by the reception of major orders, etc.

By any notable change in body or soul or worldly state of one of the parties—any grave circumstance which, if it had happened or been known before the betrothal, would have prevented it.

To these may be added the impossibility of contracting matrimony, and a dispensation granted by the Pope for just causes.

Breach of promise is not an impediment in the canonical sense, though the ecclesiastical tribunals have to judge of it. To quote again:

In case of refusal to complete the contract by marriage, an action before the diocesan court is permissible. Bishops, however, are counseled not ordinarily to enforce marriage in such cases, as generally it would prove unhappy. In English-speaking countries these matters are, as a rule, taken into the civil courts, where the only remedy is a breach-of-promise suit, the penalty being a fine. In the United States, before the civil law, betrothal has only the moral force of a mutual promise. Betrothal in England was once a legal bar to matrimony with another; at present the only legal remedy for the violation of the betrothal is an action for breach of promise.

TRANSFER OF DIOCESAN SEMINARY TO RELIGIOUS SOCIETY.

Qu. Is a bishop at liberty to transfer the management of his diocesan seminary at will to a Religious Order, if it has been in the hands of the secular clergy from its beginning? The question may be a merely speculative one, but it has been mooted recently, and probably you could shed light on the subject.

Resp. According to the provisions of the Council of Trent (XXIII, 18), and the canonists' interpretations, the bishop is prevented from transferring the direction of a diocesan theological seminary to any Religious Order or Society without consulting the Holy See. The text of the law may be found in any manual of Canon Law.

WARNING.

Priests throughout the country are warned to beware of a Mr. F. L. Gaffey, hailing from St. Mary's, Pa., who requests a letter of permission to solicit advertisements for a Church Guide and Directory, promising 25% of the net proceeds to the church and agreeing to have printed 500 or more copies of a booklet with a page of appropriate reading-matter opposite each page of advertisements. The scheme is good, but it is in bad hands, as Gaffey collects all the money he can, gives the rest of the contracts to the printer to collect for his pay, and goes away and forgets to return. He has been at work in many dioceses, among others being Cincinnati, Covington, Indianapolis, Fort Wayne, and Buffalo.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

After the sacred person of our Lord, no one interests the New Testament student as much as St. Paul. There are writers who do not hesitate to make the great Apostle the founder of Christianity; others see in him the energetic opponent of St. Peter and his Church policy; but even a superficial reading of the Pauline writings plainly shows that Jesus Christ and the Gospel are the two main sources from which the Apostle derived his inspiration. With Jesus Christ he almost identifies himself, declaring himself absorbed by the interests of his Master. "And I live, now not I; but Christ liveth in me" (Gal. 2:20); "for to me, to live is Christ" (Phil. 1:21).

He serves Jesus Christ by announcing the Gospel, by "the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God" (Act. 20:24); for this mission he considered himself called from his mother's womb (Gal. 1:15; Rom. 1:1). The following questions connected with the person, the work, and the teaching of the Apostle will prove to be of general interest.

I. Chronology. The data on which the Pauline chronology rests are not many, nor are they very certain. The Apostle calls himself νεανίας at the time of St. Stephen's martyrdom, and πρεσβύτης some six or seven years before his own death. But these terms are too elastic to lead to definite results. Paul and Barnabas were sent to Jerusalem during the great famine, about the time of the death of Herod Agrippa; Sergius Paulus was proconsul at Cyprus during St. Paul's first missionary journey; Gallion was proconsul at Athens during the second; during the Apostle's imprisonment at Cesarea, he had an interview with King Agrippa, and he witnessed the arrival of the procurator Festus to replace Felix. But in spite of these points of contact between the life of the Apostle and the events of secular history, no agreement has been reached as to the time of the principal events in St. Paul's career. Men like Blass, O. Holtzmann, and Harnack, place his conversion in 30 A. D.,

his death in 64 A. D., while Fr. Prat[1] upholds the more common opinion as to the Pauline Chronology: Conversion, about 34 A. D.; escape from Damascus, 37; sojourn in Tarsus, 37-42; visit to Jerusalem, 43-44; first missionary journey, 45-49; Council at Jerusalem, 50; second journey, 50-53; third journey, 53-57; imprisonment at Cesarea, 57-59; voyage to Rome, 59-60; Roman captivity, 60-62; last journey, 62-66; death, 66 or 67.

II. Paul before His Conversion. C. Toussaint divides this period of the life of Paul into four sections:[2] his birth, his education at Tarsus and in Jerusalem, his persecution of the Church, and his character. According to the Apostle himself, he was "a Jew of Tarsus in Cilicia, a citizen of no mean city" (Act. 21:39); if we combine with this the words of St. Jerome,[3] it seems to follow that Paul's parents were natives of Giscala, in Galilee, so that the thirteenth apostle too sprang from the northern part of Palestine. Although Tarsus was renowned for the beauty of its scenery and the learning of its schools, Paul does not appear to have been impressed by either the one or the other. Nearly all of his metaphors are based not on the phenomena of nature, but on the characteristics of human life;[4] his three quotations from Greek authors (Act. 17:28; I Cor. 15:33; Tit. 1:12) may be found in Aratus, Menander, and Epimenides indeed, but they appear to have been cited as proverbs rather than as literary reminiscences. Far from being influenced by the literature or the philosophy of Greece, Paul prides himself on being "an Hebrew of the Hebrews," (Phil. 3:5), "a Pharisee, the son of Pharisees" (Act. 23:6). His relation to the Old Testament Scriptures is probably best expressed by his quotations from them. Of the eighty-four citations, thirty-four are taken literally from the Septuagint; thirty-six differ but slightly and ten differ notably from the Septuagint text; two are from the Hebrew, but show that the present Septuagint text was present to the mind of the writer;

[1] *La Théologie de Saint Paul.* Paris, 1908: Beauchesne et Cie.

[2] *Dictionnaire de la Bible*, fasc. XXX. Paris. 1908: Letouzey et Ané.

[3] *De Vir. illustr.*, 5.

[4] Howson, *The Metaphors of St. Paul.* London, 1883.

finally two others are either an independent translation or they are taken from an unknown version. To complete the picture of Paul's relation to the Scriptures, it must be kept in mind that his language resembles that of Bossuet or St. Bernard, being a continuous tissue, as it were, of tacit or conscious reminiscences of the Bible. With all this, his language cannot be called bookish; if the Septuagint idiom forms the basis of his expressions, he is not afraid of adding words and phrases called "Cilicisms" by St. Jerome, but found also in the inscriptions and papyri recovered during the course of the last twenty years.[5]

In the case of Paul it is preëminently true that the style is the man. As his weak body was bent under the burden of his ministry, so do the words and the forms of his language break, as it were, under the weight of his thought. As his infirm body is animated by a soul of fire, so does the Apostle's vigorous, exuberant, and beautiful thought sustain his style.[6] It cannot be denied that his style was influenced by his education in the school of Gamaliel. The question of the schools of Hillel, Schammai, and the two Gamaliels has been fully discussed by Schürer in his History of the Jewish People.[7] The reader of the Pauline Epistles has to keep in mind the writer's Jewish education, in order to appreciate, at their real value, the methods of arguing which often follow one or the other of the thirteen Rabbinic kinds of proof.[8] Besides, the Apostle's composite quotations and his accumulation of texts may be explained from his training in the Jewish schools.

[5] Deissman, *Bibelstudien*; Marburg, 1895; *Neue Bibelstudien*, 1897; Nägeli, *Der Wortschatz des Apostels Paulus*. Göttingen, 1905; Kennedy, *Sources of the N. T. Greek or the Influence of the Septuagint on the Vocabulary of the New Testament*. Edinburgh, 1895; Vollmer, *Die neutestam. Citate bei Paulus*. Freiburg, 1895; Grafe, *Das Verhältniss der paulin. Schriften zur Sap. Salom.*, Theolog. Abhandlungen, Freiburg. 1892, pp. 251 ff.

[6] Cf. Sabatier, *L'apôtre Paul*. Paris, 1896, pp. 150 f.

[7] *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, II, pp. 359 ff., third edit.

[8] Cf. Prat. l. c., p. 30-31; Weber, *Jüdische Theologie*, Leipzig. 1897, IX.; *Der Schriftbeweis*, pp. 109 ff.

III. Conversion. The conversion of Paul is one of the most remarkable facts in the history of the early Church. Much has been written about the reality of the phenomenon, about its nature, and its consequences. Since it is the most palpable proof for the Divinity of Christianity after the Resurrection of Jesus Christ, it cannot astonish us that unbelieving critics have tried to impugn the historicity of the event in all possible ways. They contend that the three accounts of the Apostle's conversion (Act. 9: 1-19; 22: 5-16; 26: 12-20) are irreconcilable. Sabatier, among others, has shown their consistency,[9] but Zeller confesses frankly that the denial of the phenomenon by the critics is based on a philosophical view of things, the discussion of which does not fall within the range of historical research.[10] Most of the rationalists simply deny the vision of Christ on the road to Damascus without explaining the miracle in the moral order resulting from their denial of the miracle in the physical order. Holsten and Renan have attempted an explanation, but according to Sabatier they have succeeded only in transferring the miracle from the physical into the metaphysical order.[11] As to the effects of Paul's miraculous conversion, M. Toussaint reduces them to the fundamental laws of his spiritual life, of his external activity, and of his theological thought.

IV. Apostleship. Here we must distinguish the first beginnings of St. Paul's apostleship from his three missionary journeys. The localities which witnessed the beginnings of the apostleship were Damascus, Arabia, Damascus again, Jerusalem, Tarsus, Antioch, and Jerusalem again. It may be of interest to ask here, what the Apostle understands by "his gospel"; does he refer to his entire catechetical instruction, or does he limit the meaning of the expression to those special points in which his message differed from the preaching of the other Apostles? In the latter supposition, "his gospel" would refer mainly to the doctrine as to the equality of all men in the plan of Redemption, the admission of the Gentiles in the

[9] *L'apôtre Paul*, 1896, p. 42.

[10] *Apostelgeschichte*, p. 197.

[11] L. c., pp. 51 f.

Church on the same footing with the Jews, the abolition of the Mosaic Law and the consequent freedom from the Law, the justification of men independently of the works of the Law, the incorporation of the faithful into Christ by means of baptism, the various properties of the mystical body of Christ. These truths the Apostle claims to have received directly from Jesus Christ (Gal. 1:11-12). The institution of the Holy Eucharist, the indissolubility of marriage, and the condition of the just on the day of retribution are also truths known apparently by direct revelation from Jesus Christ.[12] Moreover, the Apostle does not receive his revelations like the prophets of the Old Testament, under the form of symbols and emblems; his soul receives the ray of Divine light directly and reflects it like a clean mirror. Not that Paul received his whole revelation at one time; his revealed knowledge was really progressive, not after the manner of the Hegelian evolution of thought, nor according to the Ritschlian theory that his theological thought always followed his religious experience without ever preceding it, but in the sense that his thought kept abreast of the external development and the actual need of the Church. The Apostle did not, indeed, keep a diary of his revelations; but his Epistles reflect the difficulties encountered by the actual preaching of the gospel. This is so well felt by some of our modern critics that they deny the authenticity of the Pastoral Letters, because, they say, "all progress ceases with the Epistle to the Philippians, and a conservative tradition begins with the Pastorals." They do not seem to notice that this is in accordance with the outward circumstances. The Apostle sees his end approaching; he thinks no longer of founding new churches, but of maintaining those already in existence; naturally, his watchword now becomes, "Keep that which is committed to thy trust."

Professor Ramsay,[13] the Abbé Fouard,[14] Mgr. Le Camus,[15]

[12] Prat, l. c., p. 54 f.

[13] *St. Paul the Traveller and the Roman Citizen*, 1895.

[14] *St. Paul, ses missions*, 1892.

[15] *L'œuvre des Apôtres*, t. I.-III., 1905.

and Clemen,[16] have carefully studied the missionary journeys of the great Apostle. There is hardly any room for doubt as to the principal countries and cities which St. Paul visited on his three successive tours. Antioch, Cyprus, Galatia, and Jerusalem represent the extent of the first journey; Galatia, Macedonia, Achaia, Antioch determine the second; finally, Galatia and Phrygia, Ephesus, Macedonia, Corinth, Jerusalem, are the main stations of the third. We cannot here discuss the so-called North or South-Galatian theory which has been studied thoroughly by various writers, but does not appear as yet to be ripe for a final solution.

After returning from his first missionary journey, St. Paul gave an account of his Gentile churches to the Apostles assembled in Jerusalem. It was here that the relation of the Church to the Mosaic Law was seriously discussed. St. Peter agreed with St. Paul theoretically, but the practical conclusion adopted by the Council was in accord with the suggestion of St. James. Both the Council and its Decree have been studied repeatedly by recent writers. Among them we must mention Weber,[17] Belser,[18] Steinmann,[19] Le Camus,[20] and the non-Catholic writers Weizsäcker,[21] MacGiffert,[22] Harnack,[23] and Sanday.[24] The common opinion and the reasons on which it is based have been thoroughly sifted by these men, and have remained substantially unscathed. The true reading of the Decree has been investigated by Resch,[25] and Funk.[26] Böck-

[16] *Paulus, sein Leben und Wirken*, 1904.

[17] *Der hl. Paulus vom Apostelübereinkommen bis zum Apostelkonzil: Biblische Studien*, t. VI., 1901, pp. 141-186.

[18] *Einleitung in das N. T.*, 1901.

[19] *Die Abfassungszeit des Galaterbriefes*, Münster, 1906.

[20] *Œuvre des Apôtres*, t. II., 1905.

[21] *Das apostolische Zeitalter*, second edit. 1892.

[22] *History of Christianity in the Apostolic Age*, Edinburgh, 1897.

[23] *Lukas der Arzt*, 1906.

[24] *Expositor*, 1896.

[25] *Das Aposteldecret nach seiner ausserkanonischen Textgestalt*, Leipzig, 1905.

[26] *Patres apostolici*, second edit. 1901, pp. 268, 236, 238; *Didascalia et Constit. apostol.*, Paderborn, 1906, t. I. p. 583.

enhoff,[27] and Nestle,[28] have considered the interpretation of its meaning prevalent in the early Church.

In this period falls also the account of the difference which arose between St. Peter and St. Paul at Antioch. There can be no doubt that the Cephas mentioned in this connexion is St. Peter, that the dispute occurred shortly after the Council of Jerusalem, and that it was of a serious, not of a fictitious, character. In principle St. Peter agreed with St. Paul; but on the arrival of certain visitors from James, St. Peter, for one reason or another, conformed to the observance of the Mosaic Law with the result that other Jewish Christians imitated his example, and that the newly-converted Gentile Christians felt themselves morally obliged to renounce their recently sanctioned freedom from the Jewish Law. St. Peter's practice had lasted long enough to produce its evil effects, when St. Paul considered it necessary to intervene. He spoke to St. Peter not in secret, but in public, before all, and he charged him not with false preaching, but with a dangerous practice. Among the writers on this occurrence we may mention Prat,[29] the Abbé Thomas,[30] and M. Coppieters.[31]

About eighteen years after his conversion St. Paul added a new method of apostolic labor to the simple and familiar oral teaching which he had thus far employed. It was at this time that he began the first of his four groups of Epistles now read among the canonical books of the New Testament. To limit ourselves to a rough outline, the first group comprising the Epistles to the Thessalonians falls in 51 A. D.; the second group, consisting of the Epistles to the Corinthians, the Gala-

[27] *Das apostolische Speisegesetz in den ersten fünf Jahrhunderten,* Paderborn, 1903.

[28] *Zum Erstickten im Aposteldecret: Zeitschrift für neutestamentliche Theol.*, t. VII. 1906, pp. 254-256.

[29] L. c., pp. 73 f.; 79 f.

[30] *Revue des questions historiques*, 1889, t. XLVI. pp. 400-460; republished in *Mélanges d'histoire et de littérature religieuses*, Paris, 1899.

[31] *Revue biblique*, 1907, pp. 34-58; 218-239; *De historia textus Act. apostol.*, Louvain, 1902, pp. 156-169; a full bibliography is given in the *Revue biblique*, l. c.

tians, and the Romans, may be placed in A. D. 56-57, toward the end of his third missionary journey; the third group, or the Epistles written during his captivity, A. D. 61-62, is addressed to the Colossians, Ephesians, Philippians, and to Philemon; finally, the Pastoral letters addressed to Timothy and Titus together with the Epistle to the Hebrews may perhaps be placed about A. D. 66. We cannot here enter upon a full discussion of the questions connected with the Epistle to the Hebrews. The reader will find a synopsis of opinions and arguments in the work of Father Prat.[32]

It has been asked whether the writings of St. Paul are Letters or Epistles. Those who ask the question, almost answer it by defining what they understand by the two terms. An epistle is, according to their way of speaking, a composition intended for the public, while a letter is intended for private reading. But between these two kinds of writing, there is a great number of modified forms; besides the fictitious, the public, and the so-called open letters, we have circular letters, collective letters, letters the future publication of which is foreseen and to a certain extent intended. The writings of St. Paul belong to this intermediate kind of letters; even his short note to Philemon is a circular rather than a private letter; his Pastorals are letters of administration; when writing to the Thessalonians, the Galatians, and the Philippians, he foresaw that his address would be made public. At first sight, the letters addressed to the Corinthians and the Colossians appear to be private communications to those churches; this might be maintained if the former were not addressed to the churches in Achaia, and the latter were not destined to be communicated to the faithful of Laodicea. The Apostle did not even know the Romans, when he wrote to them on justification and the relation of the Law to the Gospel; his address to the Ephesians is a circular letter.[33]

V. Theology of St. Paul. The task of writing a satisfactory theology of St. Paul is hard to accomplish. Not to mention

[32] L. c., pp. 497-516.

[33] Prat, l. c., pp. 94 ff.

other sources of difficulties, there is the double order of thought to which the writer has to do justice. He is expected to present the teaching of the Apostle in a systematic or logical order, and, at the same time, he is supposed to pay due attention to the chronological order in which St. Paul committed his teaching to writing. To judge from the first part of his work, Father Prat has solved this problem in the most satisfactory way.[34] In the first volume, which has appeared, he follows the chronological order of the Pauline Epistles; in the second volume, which he promises us, he will follow the logical order, giving a systematic exposition of the Pauline doctrine. We need not add that the work is of the highest interest for both the Bible student and the dogmatic theologian. Such special topics as the eschatology of St. Paul, his teaching on grace and predestination, on the angels, on Christology, are treated more fully in lengthy notes. We may draw attention, in this connexion, to an article on the Pauline Theology, and to another on the genesis of St. Paul's thought, both by Séraphin Protin;[35] also to contributions appearing in the *Revue du Clergé Français* (1 April, 1908, pp. 55 ff., 59 f., 60 f.), and in the *Expositor* (Nov. 1907, pp. 436 ff.).

VI. Captivity and the Last Years of St. Paul. Toussaint devotes three sections of his article in the *Dictionnaire de la Bible* to each of the foregoing two headings: the captivity comprises the Apostle's detention in Cesarea, his voyage to Rome, and his stay in the Roman prison, or rather his first Roman imprisonment. During his last years, the Apostle was liberated from his Roman custody, he developed another missionary activity, and, finally, ended his days after undergoing a second Roman imprisonment. It is true that the evidence for St. Paul's visit to Spain is not cogent; but for all that, one does not like to see this portion of the Apostle's traditional career simply passed over in silence.

[34] *La Théologie de Saint Paul*, Paris, 1908, Beauchesne et Cie.

[35] *Revue Augustinienne*, 15 February and 15 April, 1908, pp. 162 ff., 426 ff.

Criticisms and Notes.

RITUAL IN CATHOLIC WORSHIP. Sermons preached in Westminster Cathedral during the Lent of 1904. By the Very Rev. Father Proctor, Master in Sacred Theology, Ex-Provincial of the English Dominicans. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 69.

THE ECCLESIASTICAL YEAR. An Explanation of Catholic Faith, Ceremonies, etc., for Catholic Schools and Institutions. From the German of the Rev. Andreas Petz. By a Member of the Dominican Order. New York, Milwaukee: The M. H. Wiltzius Co. Pp. 288.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS. By the Rev. John Bapt. Müller, S.J. Translated by Andrew P. Ganss, S.J. Edited by W. H. W. Fanning, S.J. St. Louis, Mo.: B. Herder. 1907. Pp. 256.

A SYNTHETICAL MANUAL OF LITURGY. By the Rev. Adrian Vigourel, S.S., Prof. Liturgy, S. Sulpice, Paris. Translated by the Rev. John A. Nainfa, S.S., St. Mary's Seminary, Baltimore. New York, Baltimore: John Murphy Co. Pp. 251.

Father Proctor's little book deserves careful reading, as it gives us thoroughly practical views about the use and abuse of Ritual, a thing which clerics need as a rule to lay much to heart, either because they are ever in danger of making the mere observance of the rubric a sort of mechanical service, or because they fail to realize the powerful influence which ecclesiastical ceremonial, when properly observed, has on the devotion of priest and people. Hence a popular exposition of the essentials of the liturgical functions, as presented in the central idea, language, and development of the Catholic Ritual, is a subject in which the clergy need to be interested as much as the laity in Westminster Cathedral to whom these chapters were given in the first instance in the form of Lenten discourses. They suggest, also, good material for occasional sermons.

The Ecclesiastical Year, by Fr. Petz, is a succinct and orderly description of the seasons, feasts, and liturgical exercises which make up the public worship and devotional practice of the Catholic Church according to the Latin Rite. After giving the reader a brief survey of the ecclesiastical year, the author develops the action and significance of the festal cycles; next he explains the meaning of the Holy Sacrifice and the Sacraments in detail,

and concludes with a simple and clear account of the Sacramentals, that is, the various blessings and consecrations which we witness in the exercise of our faith. The book, indeed, cannot be said to contain much that is new, but it will always be a useful manual of practical and easy reference for teachers in the parish schools, instructors of converts, and even non-Catholics who may wish to know the meaning of our liturgy. There is an index at the end of the volume.

Father Müller's handy volume is aptly described by its title, and for the average priest or seminarist we could recommend no better manual, so long as there is question simply of following the ordinary paths of rubrical observance concerning the Mass, the canonical devotions of the ecclesiastical year, the Sacramental rites and blessings customary in the Church. The book is not intended to be scientific or critical, and will not be needed for reference to settle doubtful points of liturgical etiquette; but for such things we can turn to Appletern, De Herdt, or Van der Stappen, or, easier still, worry the liturgical editor of the REVIEW.

A book quite unique and of decided advantage in a systematic study of the Catholic liturgy is the Abbé Vigourel's *Synthetical Manual of Liturgy*, which we owe in its present translation to Fr. Nainfa, Professor at the Baltimore Seminary. In small compass it gives us the most important results of liturgical study in its scientific as well as its practical aspects. What Dom Gueranger and the Solesmes monks have done in the last half century, and, before them, in a more general way, Mabillon, Muratori, Claude de Vert, Lebrun, Ménard, Lesley, and others, whom the Abbé Migne has made accessible to the scholars of to-day; and what we glean from Duchesne's *Origines*, Cabrol's and Batiffol's researches in France, and the work of the Benedictines, Jesuits, and Oratorians in England and Germany, is here presented in substance, so that the teacher of liturgy finds abundant material to illustrate the precepts and canons of his sacred discipline, and to interest his pupils through the historical and esthetic accessories which are entwined with every detail of ancient Catholic ceremonial.

"With a book of this sort at hand," to use the translator's words, "students may follow with ease and interest the oral

teaching of the professor, which may not be other than a simple, but always scientific, elucidation of the short sentences of a book, such as is founded on greater liturgical works, or more extensive manuals and ceremonials, or, above all, on the personal experience of the professor who has made liturgy a serious and systematic study."

Within the narrow limits of about 250 pages we find accurate definitions on all points of liturgy and worship, the history of ritual development, the essential features of doctrine and practice. The scope includes the church as a place of worship, its furnishings in baptistery, choir, sanctuary; it includes the personnel of the hierarchy, clerical dress, the priests' house, the cemetery; and it surveys the annual cycle of feasts as regulated by the calendar. The second part deals with the liturgical functions, the Mass in the early Church, and the modifications of our modern liturgy, the different kinds of Mass, private, votive, privileged, solemn, etc. This is followed by a study of the canonical offices, the Breviary, its composition, use in liturgical and in private devotional functions. In close connexion with this the author presents an analysis of the sacramental system as grouped about the Blessed Eucharist, the fount whence emanates the grace of the Redemption, and which is therefore the chief object of all devotion in the Church. The Ritual is studied in its source and bearings upon the life of the Catholic. Next the outward flow of that life of worship is sketched and traced in its origins, by a study of the cycles of festivals of our Lord, Our Blessed Lady, and the Saints.

It is difficult to give any adequate idea of the amount of erudition that has been brought to bear upon the production of this seemingly unpretentious volume. But those who are in any way familiar with the bibliography of the subject, such as the author gives in an appendix of his book, will realize the care devoted to its composition, and know how to value it, especially for use in the class-room.

DELLE ORDINAZIONI ANGLICANE. Studio storico teologico. Quarta Edizione con Ritocchi e Giunte. Per il Rev. P. Salvatore M. Brandi, S.J., Rettore del Collegio degli SS. della Civiltà Cattolica. Roma: Civiltà Cattolica. 1908. Pp. 223.

It is now almost twelve years since Leo XIII published *motu proprio certa scientia* his famous bull *Apostolicae Curae*, in which

he gave a definite answer to the questionings about the attitude of the Holy See toward the claim of the Anglican clergy for recognition of their Orders, which recognition was made by some the condition of their proposed return to communion with the Roman Apostolic Church. Lord Halifax, who at that time headed the movement for the reunion of the English clergy with the Latin and Greek branches of the Mother Church, under the authority of the Pope of Rome, had no reserves in matters of doctrine or of discipline; but he and those whom he represented were convinced that the Apostolical Succession had not died out in the Anglican communion; and though they admitted that England had been guilty of schism, they held that the validity of the Episcopalian ritual had remained intact.

It was a question which Anglicans thought could be verified by an impartial examination of the historical documents witnessing to their continuous observance of the essential matter and form by which episcopal and sacerdotal orders are transmitted through the imposition of hands and the invocation of the Holy Ghost. The pleaders for validity had confidence in the sagacity and impartiality of Leo XIII. There were Catholic divines, too, who, after long study of the question, appeared to favor the Anglican claim. Altogether, things looked hopeful for the men who went from England to Rome early in 1896 to discuss matters and to enlist the sympathies of the Pope, who, if he were to decide that the Anglican Church had maintained an unbroken Apostolical connexion between its present bishops and the bishops of Henry VIII's early reign, would, it was believed, bring about a corporate reunion between the English Church and the Holy See. It meant so much, not only for the large body of English clergymen and their many sincere adherents, but also for the strengthening of what were called "Roman interests" in England. The alliance would give prestige to the Catholic nobility, increase the wealth of the Church by the transfer of several historic churches and abbeys, and the revival of old endowments; it would add immensely to the numeric strength of the Catholic population, both in the British Isles and in the British colonies; and, above all, it would establish the hierarchy upon a footing that might make the voice of the Roman Pontiff powerful in Church and State alike, with its possibilities of a restoration of the Papal States through England's influence among the Powers.

Leo XIII appointed a commission to investigate the matter. Every foot of the old historic ground was retraced and carefully examined; the archives of Rome and Canterbury were ransacked for new documents that might throw light on the subject; and, when all this was done, the evidence was sifted and judges were appointed to render an impartial verdict. The last of these and the highest, most keenly alive to the true interests involved, announced the result. It came with unmistakable clearness. The evidence, said Leo, shows that the ordinations performed according to the Anglican rite were devoid of sacramental virtue; they were wanting in form, in matter, and in intention, and plainly invalid.

When the blow fell it brought disappointment to the so-called Ritualists. Thereupon followed much criticism and sophistry to conceal the humiliation and to soothe the wounded pride of those who had counted upon a favorable verdict, in view of the apparent benefits it should bring to the Church, whose main ambition they supposed to lie in the direction of temporal power. Not only had the ritualistic churchmen been refused admittance, but English dignity had been offended.

In the course of the same year a full statement of the merits of the case appeared in Rome from the pen of Father Salvatore Brandi, S.J., director of the *Civiltà Cattolica.* He gave an historical account, with all the available pertinent documents, of the ordinations and appointments, together with the names of the active persons, the rites they used, their declared intentions and beliefs touching the effects of their acts and functions as officials of the Anglican communion, formally separated from the See of Rome and repudiating both its chief sacramental doctrines and its discipline. The evidence began with Edward VI, who, under the active direction of Cranmer, abolished the ordinances of the Mass and the Roman Pontifical, substituting a new *Ordinal,* which became the prescribed norm for promotion to ecclesiastical orders during his reign. After Edward's death an attempt was made to restore the old régime, through the efforts of Queen Mary and Cardinal Pole. Then followed the long reign of Elizabeth, who reinforced the policy of Edward, and later on declared all doubtful ordinations, beginning with Parker, as revalidated by her supreme authority as queen of the realm. P. Brandi shows how the Ordinal of 1559, although subsequently modified,

has been in use practically all through the three centuries since its introduction; that the Holy See had declared, time and again, its inefficiency for imparting valid orders, so that converts from Anglicanism who enter the priesthood are now invariably ordained, and always have been, without even conditional recognition of their previous orders, as is the custom when schismatics are received into the Church as priests. The bull of Paul IV, the decree of Clement XI, and the official acts of the S. Congregation of the Inquisition are brought forth to witness in this connexion.

But apart from the documentary evidence adduced to show the recognized invalidity of Anglican orders during the sixteenth and seventeenth centuries, the Sovereign Pontiff points out that there are also intrinsic reasons for rejecting their claim to validity. These are found in the positive absence of the essential form and the declared intention on the part of the ostensible consecrators to impart sacred orders in the sense required by the Church according to her constant teaching in the past. Parallel cases are adduced to show the essential difference between the Anglican rite as practised since the middle of the sixteenth century, and the schismatical rites recognized as valid. The quality of intention required for sacramental validity is explained on theological as well as rational grounds; and the neglect of requisite matter in the "traditio instrumentorum" is shown to confirm the Catholic position. Thus the pontifical document which reaffirmed the Church's answer to the claim of valid orders in the Anglican Church of to-day, is justified in every detail of historical and theological inquiry; and the Pontiff's verdict is shown to be of its nature permanent, authoritative, and practically irrevocable.

In a second section of his treatise P. Brandi takes up some of the salient objections made by the Anglican party against the theological and historical arguments advanced in the first portion of the bull, and he disposes of the alternative to which the disappointed petitioners for union now seemed likely to resort, namely, the assumption that the Pontiff's decision had not the character or value of an authoritative document speaking in the name of the Catholic Apostolic Church. The learned Jesuit sums up his exposition of the pontifical decree by showing that the Anglican position is thoroughly inconsistent. The English

bishops desire unity, but regret the only principle on which such unity can be based. They want to be members of the Church of Christ, but reject the legitimate representative of Christ, the Pope as successor of the chief of the Apostles.

P. Brandi's treatise has gone through four editions. On its first appearance it was promptly translated into French under the title of *Rome et Canterbury* by the Abbé Boudinhon, editor of the *Canoniste Contemporaine*. An English version appeared, with notes from the pen of Father Sydney Smith, the English Jesuit, and was printed by the ECCLESIASTICAL REVIEW, which disposed of nine thousand copies, chiefly through the Philadelphia Catholic Truth Society established by the Rev. John Scully, S.J. The work at the time effected a number of local conversions. The question is again in the foreground in America, by reason chiefly of the new departure, by Canon XIX, of the Episcopal Church authorities in favor of the "open pulpit," which admits into the pulpits of Episcopalian churches all classes of preachers as exponents of Christian doctrine. It is a virtual declaration that orders are not necessary, and so their validity need not concern Episcopalians. This new and authoritative profession from its representative teachers and rulers is, of course, calculated to destroy all hope among members of the High Church party in America of any union with the Holy See, and consistency would necessarily compel them either to seek safety in submission to Rome's decision on the invalidity of their orders or to join the camp of the rationalists who call themselves Christians.

THE INQUISITION. A Critical and Historical Study of the Coercive Power of the Church. By E. Vacandard. Translated from the Second Edition by Bertrand L. Conway, C.S.P. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 284.

Vacandard's exposition of this trying topic has the advantage of being free from the *tu quoque* bias which commonly attaches to arguments intended as replies to misrepresentations of history, when the Catholic Church is made responsible for the misdeeds of Catholics who did not practise their religion in the way authorized and sanctioned by the law of the Church. Our author undertakes to approach his subject objectively, that is to say, from the standpoint of morality, justice, and religion, which permits him a much wider outlook than if he had simply compared the

alleged or proved excesses of the Spanish or Roman Inquisition with the censurable cruelties of secular or sectarian tribunals. This gives him a basis for presenting comparisons, when necessary, without provoking odium against systems where in reality it is due solely to the individuals who pronounce judgment upon their own doings by the motives they allege for them.

The first step our author takes in his investigation is to put on record the declared principles of the early Christian teachers in the matter of punishing heresy. St. Paul, Tertullian, Origen, Cyprian, Lactantius, and the later interpreters of the Gospel of Christ, point directly to a mitigation of the Mosaic ordinances previously recognized but, since the coming of Christ, supplanted by the law of charity. Thus we come to the canons of the Church in which heresy is condemned, but its temporal punishment left to the secular authorities. There are two elements which must be considered in judging of the attitude of the Church toward teachers of doctrinal and moral error. The first is the fact that at the period of the conversion to Christianity of the barbarian races in Europe there existed a penal code more or less antagonistic to the principles of evangelical tolerance, a code which could not be at once and entirely eliminated and which suited the warlike spirit of the secular rulers, who found it difficult to coerce the conquered races into submission by the sole means of gentle forbearance. Thus the bishops and clergy were forced to tolerate and partly recognize a condition of things which could not be altered by theories, but which, as in the case of the Israelites emerging from Egypt, had to be accepted by the legislators in the hope of a gradual softening of the rude temper with which they had to deal. A second element which has undoubtedly contributed something to the primitive responsibility that is cast upon certain representatives of the Church, such as Innocent IV, for encouraging the infliction of penalties upon heretics, with what must seem to us to be undue severity, if not downright cruelty, utterly unworthy of churchmen, is the fact that the union of Church and State stamped the secret plotters against ecclesiastical power with the brand of rebels seeking to overthrow the civil government. This is particularly true of the age when Spain was struggling against Mussulman and Oriental intrigue, toward which the hatred of Christianity and of the Spaniard was an incentive.

But it is not necessary to enter into the details of Vacandard's arguments to realize the candor of his presentation. Nor does religion or the Catholic cause lose by such frankness of statement where there is sufficient documentary proof that churchmen have been cruel and partial, as everybody knows they are liable to be so long as their high calling does not take away from them the weaknesses to which human kind is heir. On the other hand, our author does not allow himself to be drawn into acceptance of mere statements by men who allow their bias to becloud their convictions and reading of history. Of Henry Charles Lea's *History of the Inquisition* Vacandard has this to say: "One can say without exaggeration that it is the most extensive, the most profound, and the most thorough history of the Inquisition that we possess. It is far, however, from being the last word of historical criticism. And I am not speaking here of the changes in detail that may result from the discovery of new documents. We have plenty of material on hand to enable us to form an accurate notion of the institution itself. Lea's judgment, despite evident signs of intellectual honesty, is not to be trusted. *Honest he may be, but impartial never.* His pen too often gives way to his prejudices and his hatred of the Catholic Church. His critical judgment is sometimes gravely at fault." This opinion of the American historian of the Inquisition our author verifies in various places throughout his work. He refers to Tanon's *Histoire des Tribunaux de l'Inquisition en France* as a far more impartial book, coming from an eminent jurist who is at the same time a profound student of history and an excellent writer, and whose scope, though it is limited not only as to the countries of which it speaks but also by the more strictly legal aspect he takes of his subject, far surpasses Lea's in scholarly impartiality.

As an historical, though not exhaustive, survey of the action of the Inquisition as an ecclesiastical tribunal, the present volume is a thoroughly satisfactory, if not wholly edifying, work. Leo XIII has emphasized the necessity of being truthful even in the confession of our past faults. If our forefathers did not wish to disturb men's minds by placing before them the wrongs done by those whom we are taught to respect and obey, they had a good motive; but they did not propose to write history. The historian is bound to be impartial, and thus only will he profit his fellows. The Sacred Books, inspired by God, teach the wisdom of this

course, for one of their most striking features is that they reveal the faults as clearly as the virtues of those whom God had chosen as his elect representatives among the nations.

Father Conway's translation is thoroughly readable and exceptionally clear, so that one is not at all embarrassed with reproductions of the French idiom and awkward turns of speech.

THE HOLY GOSPEL ACCORDING TO ST. MARK. With Introduction and Notes. By the Rev. Cecil Burns; M. A., Professor of Philosophy at St. Edmund's College. London: Catholic Truth Society. 1907. Pp. 148.

THE ACTS OF THE APOSTLES. Books I and II. With Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S. W. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 487 and 315.

English-speaking students in our colleges and seminaries are being amply provided with suitable manuals for the study and interpretation of the Sacred Books, particularly of the New Testament. There are Father Sydney Smith's manuals for candidates for the Oxford examinations; next comes the St. Edmund's College series, of which the above exposition of St. Mark's Gospel by the Rev. Cecil Burns is the first instalment we have seen; and the same theme has been dealt with by Madame Cecilia in a former volume. Whilst there is very slight difference in the critical methods of both writers, Father Burns holds more closely to the exposition of the Gospel as a document, whereas Madame Cecilia furnishes a more historical analysis and detail with its illustrative geographical setting. The Introduction to the Gospel of St. Mark in the St. Edmund's College series is particularly good. It deals with the original text, the life of St. Mark, the language plan, and the distinctive marks of the Gospel; then follow a brief analysis of the contents, a sketch of the political and moral conditions that throw light on the special purpose of St. Mark's writing and the character of the picture which the Evangelist draws of our Lord. The text is so printed that the reader can note at once the particular features by which the second Evangelist is distinguished from the other synoptics, following the Greek text. Apart from Catholic authorities, the author draws largely upon Swete's commentary. The notes are placed at the foot of the page in smaller type than the text, but clear and concise in form. They meet the questions

proposed by critics in a fair and, on the whole, an objective manner, and give references that are directly helpful. In a few places we note evident misprints and an occasional omission, which in a manual for young people are to be specially avoided because they cannot always correct them.

Madame Cecilia has by her previous volumes proved herself a thoroughly capable interpreter of the New Testament narrative, and her present work deepens in the reader the impression of her broadly critical familiarity with the sources of the literature of the Acts. In the Introduction, covering about fifty pages, she discusses the usual questions of authorship, sources, chronology, and characteristics of the text. In the exposition, which is partly in the form of foot-notes following the collateral text of the Latin and English versions page by page, partly in the form of "additional notes" at the end, she gives us a thoroughly satisfactory insight into the history of the Church during the first fifty years that follow the Ascension of our Lord. There are numerous analytical tables, diagrams, and some maps, making the volume one of those pedagogical helps to young minds which have become a feature of modern systems of education. We are brought in touch with the contemporary history of the Acts through copious extracts or summaries from secular sources and with the archeology of to-day, so that the student finds food here not merely for critical exegesis but also for practical illustrations in matters of Church history. The book is designed primarily for colleges and academies, but, like the St. Edmund's College series, it will be found useful to many a theological student or priest who wishes to enrich his preaching by illustrations from Biblical Church history.

THE DOCTRINE OF MODERNISM AND ITS REFUTATION. By J. Godrycz, D.D., Ph.D., Utr. Jur. D. Philadelphia: John Joseph McVey. 1908. Pp. 132.

The purpose of this clever and neatly-made little book, to which we have already referred in a general way, is, as the author describes it, "to give a clear and systematic exposition of Modernism, paying special attention to its fundamental ideas, and, by refuting the basic principles, show the errors and inconsistency of the whole system" (p. 2). The reasoning throughout is almost exclusively philosophical, or, as the author declares,

"based on scientific and rational principles"—theological arguments being simply alluded to. The Modernistic tenets respecting the limits of knowledge (mere phenomena), and the relations between science and faith, Church and dogma, Church and State, are set forth successively and criticized. The book concludes with a suggestive chapter on the causes of the prevailing anti-religious spirit and the false methods of Modernism. The exposition is, on the whole, clear, and the criticism objective and impersonal. Here and there one notices some inaccuracy. Thus, for instance, we read that "the fundamental conception of law is an ascertained working sequence or constant order among chemical, physical, physiological, and other phenomena" (p. 8). The definition evidently answers well enough to the *formal*, but hardly to the *fundamental* conception of law, which in the author's own philosophy embraces something much deeper. Again, we are told that "nature means nothing more than the sum total of orderly phenomena striking our senses" (p. 9). Surely nature, here too, in the author's own philosophy—which, it need hardly be said, is the system endorsed by the Church—is more than the *sum of sensuous phenomena* or "a comprehensive symbol for phenomena." Nature in that philosophy is the systematized sum of individual "natures," the *root-principles* of the phenomena. It will be noted, moreover, that when the author speaks of God as "a scientific object" he is using the term "science" in the comprehensive scholastic sense in which it includes *philosophy*, not in the usual modern meaning in which it is confined to the special sciences or departments of empirical investigation. Such more or less verbal inaccuracies—if so they be—may be easily amended in a future edition, of which there ought to be many; and they in nowise affect the substance of a work that is so solidly instructive and suggestive.

Literary Chat.

There is something pathetic in the memory of Spenser, the Elizabethan poet, whom we all know for his high aspirations and his humble acquisitions—if not in poetry certainly in the reward that the true poet deserves; though one can never hope to understand his politics or his religion. The new Cambridge edition of his chief compositions under the title of *Spenser's Complete Poetical Works* (Houghton, Mifflin, & Co.),

by R. E. Neil Dodge, is commendable, not only for its completeness, but particularly because it has an excellent glossary, good biographical and critical notes, and because it presents the whole in a single, well-printed volume.

The *Hibbert Journal* for April (Sherman, French & Co.) has a singularly rich table of contents—articles dealing with the present-day religious issues in America as well as in England. One gets a rather vivid impression of the inconsistencies of the "Protestant" faith as representing a "Church," by reading Dr. Forsyth's article on "The Distinctive Thing in Christian Experience," and then taking up Professor Lovejoy's comments on "Religious Transition and Ethical Awakening in America," or the inquiry instituted by the Rev. R. Morris as to whether Christ was "A Divine Man and Nothing More." Monsignor Vaughan's paper, though not very profound, is apt to give the Anglican Bishop of Carlisle and indeed the average religious mind some sound opinions as to the claims of the Catholic Church to exclusive possession of Christ's teaching. In his paper on "The Catholic Church: What is it?" he points out that doctrinal unity is the touchstone of truth, and that it is found nowhere outside the Catholic fold.

Conferences for Children on the Gospel of St. John by Sister Mary Teresa, O.S.B., of Princethorpe Priory, (published by Benziger Brothers), is a simple effort to inculcate upon children the homely virtues, taught by word and example of our Lord, especially the little virtues of daily life. It is a kind of teaching which requires much tact and discretion as well as love and imagination. Mother Loyola has shown the way and Sister Teresa's book is much in the same style.

Father Francis Clement Kelley, President of the Catholic Church Extension Society of the United States of America, has published a handsome edition of essays written by him at different times in furtherance of the missionary work called into life by his energy and intelligent zeal. The title of the book is *The Last Battle of the Gods* by which the author intends to designate the warfare of modern infidelity against Christian civilization. The remaining eight essays explain, in language and style as happy as the appearance of the volume is inviting, the motives that should engage our interest, and the methods to be pursued in furthering the work of the Church Extension Society. It is pleasant reading and calculated to appeal to the charity of wealthy Catholics in the same manner as philanthropy appeals to the benevolent rich generally.

Most readers who try to keep fairly *au courant* with the important books of the day have either read, or at least know something through the book-reviewing press of Champol's touching story, *Sœur Alexandrine*, which is probably more widely known, at least among us, in its perfect translation, *For My Name's Sake* (Herder, St. Louis). Those who have not read the book have something in store for them not only in the line

of literary enjoyment, but much more in the form of visualizing, or better tactualizing, the religious persecution in France. One may have read the newspaper accounts of the cruel evictions of the defenceless French nuns from convent, orphanage, asylum, and hospital, but one must go to such a story as *For My Name's Sake* to realize something of the inhuman barbarity of the actual events. It is true, similar scenes have been painted with perhaps even stronger realism in Bazin's *The Nun;* and the latter story is probably even more widely read than the former. But though both writers have doubtless depicted the reality and the leading spirit of their respective characters and scenes, nevertheless Bazin, by selecting as his central figure a nun whom one instinctively feels to be an unfortunate, though a sadly pathetic, exception to her class, has lowered the Catholic ideal—an ideal which, because of its very generality if not universality, is found to be the most truly real. Champol's *Sœur Alexandrine,* on the other hand, will always be recognized as the truest type of "the Sister," which the largest experience as well as the truest human and Catholic instincts apprehend as genuine.

A writer in Luce's *Broadside*, speaking of *Leisure and Literature* under the title of "Love of Books," comments on Richard de Bury's lines: "Certes, just as we have learned on the authority of Seneca, that leisure without letters is death and sepulchre of the living, so contrawise we conclude that occupation with letters or books is the life of man," as follows: "And then came to me the thought of how little the art of enjoyment, of leisure, is understood, in America particularly, so that the mere possession of it is deemed a reproach. . . Abroad these matters are better comprehended. Leisure is there held as indispensable an element in the life of all classes as is any bodily necessity; and from the sane employment of it has come that element in the atmosphere of those countries which so plainly betokens the natural refinement of cultivated taste. The contrast between the emptiness and boredom that accompanies the leisure of our people with the fulness of life that the same element brings to the cultured European is distressing. The love of literature and books is not the only interest that has tended to establish this difference; but it is an important one. Mere reading will not stand as its equivalent."

There has seldom come from a Catholic publisher a more thoroughly pleasing announcement than that of the *Saint Nicholas Series* (Benziger Brothers) of books for old and young. Already seven of the little volumes are on sale, and each of them is a credit both to their authors and their publishers. In respect of subject-matter and literary presentation, of format and letterpress, of binding, paper, and price, the books are irreproachable; and if they do not receive the pronounced welcome they deserve, it will be hard for the body of Catholic readers and parents to escape reproach for their unresponsive attitude toward Catholic literature at its best. We are confident, however, of the success of the *Saint Nicholas* books, and we sincerely congratulate the editor, the writers, and the publishers for the uplift they are bound to impart to

us all by the high standard of their literary workmanship and their book-making.

The series is under the editorship of the Rev. Dom Bede Camm, O.S.B., who has associated with him, among others, such seasoned writers as the Rev. David Bearne, S.J., Father R. H. Benson, Louise Imogen Guiney, J. M. Stone, Katharine Tynan, M. E. Francis, and C. M. Anthony. It is proposed to issue the books at the rate of at least one a month. The volumes entitled *Father Mathew, Jeanne d'Arc, The Story of Blessed Thomas More, The Legend of St. Christopher, St. Thomas of Canterbury,* which have appeared already, give one an idea of the great saints and heroes of the faith the series is selecting for the splendid moral ideals they set up for us to admire and pattern after. The editor's scope is wide, and a fine Catholic family library of History, Biography, and Romance should be the outcome of this well-started enterprise.

We note with satisfaction that the interest of American Catholics in the work of the Propagation of the Faith continues to grow. From the Society's *Annals* for June it is seen that the United States, with a contribution of $194,549.09, is second on the list, the place of honor being still won by France, which last year gave to the work of the apostolate in foreign lands the splendid sum of $624,692.68. When it is remembered that this is $9,629.61 more than France gave in 1906, and when we recall the well-nigh disheartening conditions of the Church in France last year, who but will be inspirited to look for better things at home of the Catholics of the Eldest Daughter of the Church? With a sum of $142,753.22, Germany merits the third place; then in order follow Belgium, Italy, Argentine Republic, Spain, Ireland, Switzerland, Holland.

Of the dioceses Lyons is first, having contributed $71,209.35; New York is second, with an alms of $65,446.21; third is Boston, with $43,177.36.

Altogether the dioceses of the United States sent to the Society nine thousand dollars more than they did last year. It is a result that is at once gratifying and edifying, and encourages the hope of still greater achievement in the future from a land that God has so bountifully blessed.

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